THE Lutheran WITNESS

June 9, 1953

SILWEDEL PHOTO

The Opening Service, the Communion Service, and all sessions of the 27th Delegate and 42nd Regular Synod will be held at the Music Hall, Houston, Tex.
June 17—27, 1953

A Texas Welcome

By WALTER W. NIEDNER

Pastor, St. John's Church, Houston, Tex.

The 42nd Regular Convention of The Lutheran Church—Missouri Synod at Houston, Tex., June 17 to 27, will be held in the country's most publicized city. For many years industries in the Houston area have soared the name into national prominence, and people from all parts of the U. S. have been drawn to the Gulf Coast. Synod has felt the impact of this increasing population and has also vitalized a progressive evangelical Church to carry the name *Lutheran* throughout the city with good publicity and to draw many unchurched people into its membership.

There are at present about 11,000 Missouri Synod Lutherans in Houston; these together with the congregations throughout the Texas District will be hosts to this year's synodical convention. There are 23 Missouri Synod churches in Houston and approximately 200 in the State. This is the first time our Church has chosen a Southern city for a convention, and Houston and Texas are proud and privileged to serve as hosts.

Registration and Opening

The Arrangements Committee has provided facilities and made detailed plans for the smooth operation of the convention. Registration will take place completely on Tuesday, June 16, at the Rice Hotel. Delegates who have rooms reserved ahead should give instructions at their home or office to have mail sent directly to their temporary address in Houston. For cases where this is impossible, there will be emergency mail-delivery assistance.

The opening service will be held in Houston's Music Hall on the morning of Wednesday, June 17. Business sessions will begin that afternoon with appropriate local welcoming. The Communion service for the delegates will be in the hall on Friday evening, June 19.

Fellowship

The following day, delegates, families, and visitors will be transported for an afternoon of recreation, in real Texas spirit and tradition, to the Chuck Wagon Rally on San Jacinto Battlegrounds. The San Jacinto Monument (tallest in the world), was the gift of Texas school children in 1936.

On Sunday morning, visitors may attend a service in the church of their choice. Information will be supplied.

Convention Rally

At 8 P. M., Sunday, June 21, delegates and local Lutherans will gather for the Lutheran Convention Rally at Miller Memorial Theater in Hermann Park. Dr. John W. Behnken has been asked to be the speaker for this gigantic outdoor service.

Monday evening, June 22, has been set aside for alumni, class dinners, and other social group get-togethers. The committee has made special plans to take visiting ladies on city-wide tours.

Concert

Houston's joint Lutheran choir, under the direction of Herbert Garske, will present a choral concert in one of the city's churches on Tuesday evening, June 23. Dr. Heinrich Fleischer of Valparaiso University will present organ numbers at the concert, which will be repeated the following evening for the general public.

Lutheranism in Houston

The Lutheran Church in Houston, generally speaking, is about 103 years old. Missouri Synod representation in Houston dates back 74 years to the founding of Trinity Church in the downtown area. Trinity made three moves in its early history and now contemplates the construction of a new half-million-dollar building on its present site. Trinity's six daughter congregations developed between the end of World War I and the beginning of the depression. Now new missions are being planned. The Texas District has on its program the establishment of a minimum of five new missions each year; and Houston, because of its size, is in priority position.

The Christian day school has been an integral part of Missouri Synod Lutheran activity in Texas since the first Missouri Synod church in Texas was founded at Serbin in 1855.

District

The Texas District is 47 years old; for a while its area was a part of the Southern, and before that of the Western District. Our Church in Texas, and especially in Houston, owes much to the labors and abilities of Dr. John W. Behnken, who served here from his graduation until he became Synod's President in 1935.

As much of the Texas color as possible will be put into convention activities, but it will be the Lutheran convention that will color Texas and the Southwest with its strength and its message to all people.

All delegates and those attending the convention in official or semiofficial capacity, if they have not already done so, are requested to send in their room reservation requests at once.

COURTESY HOUSTON CHAMBER OF COMM

Monument, 570 feet high, at San Jacinto Bat grounds, 22 miles southeast of Houston, where dependence for Texas was won April 21, 1836. S of Chuck Wagon Rally for delegates on June

The Lutheran Witness

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Convention Time

June 17 – 27, 1953, Houston, Texas

By OLIVER R. HARMS
Pastor of Trinity Church, Houston, Tex.

Convention time is here again! The Lutheran Church — Missouri Synod is girding itself for action for the purpose of bringing its influence to bear directly upon the next three years and to give guiding lines for the years that lie in the distant future. That is what conventions are for. The experience of the immediate past is to set a kind of pattern for the immediate future, and the two together ought to give courage and hope to the generations that lie ahead and that will experience the environment of a troubled world. Worldly troubles and uncertainties have always been a boon to the Church. After all, God Himself controls the world and the Church.

We Look Back

Members of the Church who are now in the prime of life or somewhat beyond it have had the privilege of living in a marvelous age of expansion, improvement, discovery, and invention. They have seen the gradual advance of scientific development and have felt its influence upon the work of the Church.

If we could call back to earth the heroic men instrumental in organizing The Lutheran Church — Missouri Synod, we would indeed surprise them with the size and activity of the Church which had humble, though ambitious, beginnings in 1847. The size alone would overwhelm the founding fathers. The program would evoke praise and thanksgiving from them.

A Church should always take time to look back and consider the lives and activities of the sainted heroes. It has been said quite aptly that forgetting the past renders one unworthy for the challenge of the future. Nobody, however, should live in the past. There is no future in it. A quick intensely searching look should be sufficient. And this look ought to linger a little while upon the immediate past.

The past three years have been an inspiration in the very fact that by the grace of God they produced some of the most wonderful achievements of the Church. Three years ago delegates to Synod convened at Milwaukee and listened attentively to reports of opportunity and need presented by the leaders of the Church. The delegates waited eagerly, almost impatiently, for resolutions that would pave the way for making the most of the opportunity and for satisfying the need. With a speed that almost took one's breath away these representatives of God's Church passed a resolution that called for Ten Million Dollars for the expansion of a program of missions and higher education. And to prove that they meant what they said in resolution, these men sparked a drive for offerings for Jesus that brought a total of cash and pledges of almost $14,000,000. Glory be to God!

But that isn't all. A Church does not deal in money alone but must also be busy in other things. Doctrine drawn from the Bible must always be the foundation on which the Church can build safely. No man can tell how many hours of prayer and study and work have gone into the effort to achieve doctrinal agreement between The Lutheran Church — Missouri Synod and the American Lutheran Church. Surely, God has not let this work go unheeded! He has blessed the efforts in His own way. May God's continued blessings rest upon such fervent endeavors!

Dare we fail to mention the marvelous increase in new workers in the Church during the past three years? How can mortal man truly appreciate the God-blessed efforts of the various departments of our Synod? What wonderful response has met our television program! Marvelous are the blessings of God!

We Look Ahead

But what of the future? Let us go forward with a greater zeal than ever before. Expanded fields of education must be cultivated, improved, and supported in greater measures. Co-operation of the highest degree will be necessary to do this. Can we permit our expanded mission fields to be unmanned? Truly not! The future, therefore, calls for more love offerings for Jesus; it calls for more consecrated men and women who will prepare themselves for the great call into the work of the Church to be pastors, teachers, doctors, and nurses to bring health to souls and bodies, to become an influence for good in the world through the powerful means of grace, the Gospel and the Sacraments. The future does not call for resting on the proverbial laurels, but it calls for courageous, Spirit-driven, daring efforts for an ever-growing harvest of souls!

We Look to Synod

What if there were no Missouri Synod, no group of congregations banded together to do the work a single congregation could not conceivably do? The past would not reveal God-blessed achievements, the future would offer no golden opportunities. A synod is a necessity both for establishing policies, stating objectives, setting up goals and carrying them out.

Nothing is so important in the life of an organization as success. Convention time in 1953 takes The Lutheran Church — Missouri Synod into the great Southwest of our country, where the Word is as effective as it is in the cradle land of Synod.

We Look to Prayer

As the Church girds itself for action, we, the individual members, will pray: *O God, establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it!*

The skyline of Houston, host city to 1953 Synodical Convention

Scraping the Bottom of the Barrel

By HERBERT G. BREDEMEIER
President, Concordia College, Fort Wayne, Ind.

Everyone is aware of the serious teacher shortage in public schools throughout the U. S. The Indiana State Superintendent of Public Instruction has called it "the roughest I have known." All communities are trying to locate available former and potential teachers.

Our Problem

The same critical shortage confronts our Church. The meeting of the Board for the Distribution of Calls aroused more than ordinary interest because attention focused sharply on the need for Lutheran elementary school teachers. The number of requests was 548; the number of people available was 332; 216 positions could not be filled. Many congregations are looking elsewhere for additional teachers or replacements. A conservative estimate indicates that this fall our Church will need 907 new teachers.

Woman-Power Shortage

Because of the lack of teachers, the expansion program of the Church will be handicapped. Some schools will not come into existence; others will remain understaffed and overcrowded. Some schools may eventually close.

The situation will not be materially improved in the immediate future unless something drastic is done about it now. The normal expansion of the elementary school system, the increased birth rate, and the loss of teachers convince the Board for Parish Education that by 1957 there will be a demand for at least 1,025 teachers. Compare this figure with the 332 who are available this year! The needs of Synod's school system and the growing number of requests for women teachers demonstrate that more young women should study for the teaching profession.

Every Christian parent and Christian pastor has the solemn obligation to counsel wisely young people of high school age in making decisions for their life careers. They longingly desire recognition and an opportunity to serve their Church and community. They want their lives to begin to count in a constructive way. These young people should know about the professions open to them in the Church.

Parents, have you called the attention of your daughters to the profession of teaching as a possible career? Pastors, have you directed the attention of your high school girl graduates to opportunities for service in a Christian school?

What shall I do next? This is the high school graduate's problem. It confronts her more pointedly now perhaps than ever before in her life. She must make decisions that will influence the rest of her life. She should consider carefully what life is for and what it has to offer.

A Matter of General Concern

To secure competent teachers is of Church-wide concern. It involves the life and growth of the Church. True education means above all a knowledge and an acceptance of the Gospel of Christ. Teachers in our church schools have the wonderful opportunity to guide children in their spiritual and educational development.

A Practical Program

To help meet Synod's needs for teachers, our colleges at Fort Wayne, St. Paul, and Oakland have arranged a course of study for teachers to supplement the facilities for the training of teachers at River Forest, Seward, and Winfield. Those attending the junior colleges may continue toward the Bachelor of Science in Education degree at either River Forest or Seward.

The woman junior college graduate has the option of being placed in a teaching position after a minimum of one additional summer term at River Forest or Seward. During the junior college training program the student has the experience of an Observation-Participation course. This gives her some classroom experience.

Call for Help

The need for women teachers is urgent. It should be made a matter for prayer, study, and work. If the Lord presents the opportunities, He will provide the workers. We must enlist them.

California Concordia College at Oakland offers teacher training courses for women students as well as men

June graduates of the two-year-plus summer course teacher training program planning a recreational program at St. Paul, Minn.

Hilda Moeller, teacher, right; Ruth Sowatsky, student, left, who is taking a teacher training course, and Lutheran parochial school pupils at Emmaus, Fort Wayne, Ind.

Left to right: Ruth Krueger, Minnesota; Margaret Mesenbring, Wisconsin; Marlene Schmidt, Iowa; and Meta Gruelke, Wisconsin, four teacher graduates of our college in St. Paul

And Jesus Said

Thy kingdom come. — Matt. 6:10

It seems ill-advised to attempt in this column a discussion of all seven petitions of the Lord's Prayer; but let us consider at least the one referred to with particular frequency, the second. Even the Christian who has never made a special study of this petition, if he prays it in a devout, thoughtful way, will connect definite ideas with it. He will say it acknowledges God as King and implies that to live under Him is a blessed thing, something to be prayed for and desired. Surprisingly enough, looking at it in such a way, one gets at the very heart of the petition. If in addition a person is so fortunate as to know how Luther in his Small Catechism explains the coming of the Kingdom ("when our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time and hereafter in eternity"), he has a sufficient explanation of this part of the prayer of our Lord.

But this time let us inquire what is meant by the kingdom of God? John the Baptist made impressive use of the term in his preaching; so did our Lord Himself. Do we know its real significance? The Greek word translated here as *kingdom* has two meanings. For one thing it designates, precisely like our English word *kingdom,* a country with its population which is governed by a king. The kingdom of Sweden would be a modern example. But this is not its primary significance. Its fundamental meaning is *rule, dominion, reign.*

When this meaning is put into *kingdom* in the Second Petition, the prayer becomes wonderfully rich in content. What we then ask for is that God will rule in the hearts of people, that, instead of Satan, the Father in heaven will exercise dominion over people's lives, desires, emotions, resolutions; that where formerly cold selfishness, ruthless ambition, shocking lust, held the scepter, God's Spirit will be the moving force, engendering love, purity, holy aspirations.

We ought to note that this petition does not read, "Thy kingdom come to me or to us," but simply, "Thy kingdom come." When we utter these words, we should not merely think of ourselves. This petition is a mission prayer. God's rule is established through His Word, the holy Gospel, the very message which we spread when we carry on mission work. By telling people about the Savior we help to inaugurate God's beneficent reign in them. May it come again and again, and extend farther and farther, this blessed rule of the Father in heaven!

WILLIAM F. ARNDT

Your Synod

Monday, June 15, Committee Three will meet in Houston to study reports and memorials dealing with intersynodical and doctrinal matters.

The *Common Confession* will be the chief topic. This is the joint statement on certain doctrines which were in controversy between the American Lutheran Church and our Synod. Our 1950 convention adopted this *Common Confession,* Part I. There were a few scattered votes against its adoption.

Two congregations are requesting the Houston Convention to reconsider Synod's action at Milwaukee. Another congregation asks that the *Common Confession* be rejected. One person wants it declared null and void. A conference presents an essay on Section V, "Means of Grace," paragraphs on "The Word." A Bible class requests that antitheses be drawn up.

The honorable Wisconsin Synod informs us that it rejects the *Common Confession* and asks us to rescind resolutions of 1950 wherein we expressed "that agreement had been achieved in the doctrines treated by the two committees" — and that, furthermore, "we suspend the doctrinal discussions with the American Lutheran Church until that body in convention clearly and unequivocally has declared itself against unionism as defined in the *Brief Statement* and has begun to put this principle into practice."

As instructed by the Milwaukee Convention, our committee met repeatedly with the American Lutheran Church commission to prepare Part II of the *Common Confession,* "a supplement to Part I." The report states: "Part II was written to bring clarification where misunderstanding of Part I was encountered as well as adding some doctrines which were omitted in Part I."

Our Committee on Doctrinal Unity asks Synod to adopt Part II in its report and "declare that Parts I and II hereafter be regarded as one document." The committee also recommends the re-adoption of a former resolution of Synod that, until it can be announced that everything necessary for fellowship has been accomplished, "no action is to be taken by any member of Synod which would overlook the fact that we are not as yet united."

One memorial asks that no action be taken on Part II, and another that action be postponed, because there was not sufficient time for thorough study. (It was not possible to mail out the report until two weeks after Easter. See page 11 for the text of Part II.)

May God lead us to make God-pleasing decisions.

J. W. BEHNKEN

The Ten Commandments

VIII. Thou shalt not bear false witness against thy neighbor"

We bear witness not only in court. We bear witness whenever we speak about somebody or about something.

This commandment protects the good name and reputation of our neighbor. We are not to bear false witness against him. What does that mean? Luther says: "We should fear and love God that we may not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and put the best construction on everything."

Our tongues have a nasty habit of running away with us. We speak untruths and half-truths at the bidding of a petty, mean disposition. Even truths are often told when no purpose is served save the gratification of ugly spite. Jealousy of another's success, the feeling that one's own merit and character are not properly valued, malice and downright hatred, those are the motives that prompt the bearing of false witness against our neighbor. We impute to him evil motives, perhaps because the only ones that we know, our own, so frequently are jaundiced and diseased. We look for rottenness and evil, perhaps because we think that to find them generally in the world will excuse our own faults.

The bigger, the more energetic and active a man is, the larger will usually be the pack of curs that, howling and snapping at his heels, will seek to tear his reputation to shreds. It is a disgusting spectacle. Perhaps more than anything else this lack of love in judging our fellows is a demonstration of the corruption and innate sinfulness of men. Saddest of all, many Christians are guilty of this sin.

It is not Christian. It is not Christlike. Even to think evil in our hearts against our neighbor is forbidden by God. We need His forgiveness. We need His aid to make Christ dominant in all our words and thoughts.

The Eighth Commandment is a good reason why all of us should fervently sing the Offertory: "Create in me a clean heart, O God, and renew a right spirit within me."

GEORGE C. KOENIG †, 1894—1950

Prayer

O gracious Father, God of love, who gavest Thine only-begotten Son into death for us when we were yet enemies, we beseech Thee, cleanse us from hatred and ill will, incline us to render one to another kindly dispositions and services of love; through Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

What a Book!

I'm referring, of course, to *Reports* and *Memorials* for the synodical convention, Houston, June 17—27, 1953.

The large majority of men responsible for the compilation of this 584-page volume are men who are working in the capacity of what St. Paul calls "helps" and "governments" (administrators) and as such take in a position that is "below" those whom he calls "prophets" (preachers) and "teachers," to whom he assigns a rank of first and second place after the Apostles.

Yet these helps and governments in Synod, in spite of the fact that Paul lists them only a step below "miracles" and just a jump ahead of "diversity of tongues," are doing the present-day Church a far greater degree of good than any miracle or tongue speaking might ever be able to accomplish. By far the greatest service these men render, however, lies in their knowing their place as men who do not occupy seats of power and authority, but positions of service to the individual congregations. A thousand times over in this book you find them humbly presenting themselves, in their various reports, recommendations, and memorials as "*Your* Committee, *Your* Board, *Your* Commission," with the realization that their ideas and suggestions will be subject to change, revision, and even rejection by the representatives of the local congregations who constitute the final authority at the convention — and when I say this, I am not being naive.

I know, of course, that not everything decided at the Houston Convention will meet with the approval of every congregation of Synod. Committee reports will be submitted to other committees, who in turn will make recommendations for adoption or rejection, which the assembled delegates may then accept, reject, or amend, but which they will ordinarily accept with a resounding vote of "Yes" — which is something that may not always be good. Two things are to blame for this state of affairs.

Bigness. Bigness is sometimes a bad thing, but it need not be, so long as you are "little in thine own sight." That there is a tendency in Synod to get away from this humble spirit, no one will deny; yet there need be no particular fear of danger along these lines that might be threatening us from individuals or groups of individuals as long as we keep operating on the principle that the *small God-created organization of the local congregation* must keep the *big man-created organization of Synod* under constant control. Until now we have succeeded admirably, we may say, miraculously in this respect; for although committees or individuals on committees may at times have been able to control conventions in certain matters, they have never been able to wrest control from the local congregations. Our delegates may find a great deal of enjoyment in the hospitality of any given convention city, but they have never yet enjoyed it to the extent of permitting any committee to "pull a really fast one on them" — or if they did, the next convention caught up with them. Bigness need not be a curse therefore, but may even be turned into a great blessing if we keep on operating under the rules laid down by God Himself.

Lack of interest on the part of the local congregation and of individuals in the congregation. This in turn stems from lack of information. Yes, I said that! We could well afford to dispense with half the printed matter emanating from our Synod in order to pay for the expense of a much wider dissemination of the book of *Reports and Memorials.* Although it is a book without a single picture, it is nevertheless more interesting than *Life* Magazine, and should be distributed to 10 per cent of the voting membership of Synod. All you would have to do after that is to ask men to open it at any page and read at least half a dozen pages — the rest would take care of itself. Perhaps some future convention may do something about this matter. Meanwhile, if you are a layman, ask your pastor to lend you his copy for a few days. Read ten pages, or fifty, or a hundred, and you will receive a much higher degree of respect for those literally slaving brethren who call themselves "Your Committee, Your Board, Your Commission," and who mean just exactly that when they are saying it. O. W. LINNEMEIER

P. S.

To the guest editorial of O. W. Linnemeier, pastor of St. John's Church, White Creek, Ind., we add the following:

In *Concordia Notes,* the house organ of our Publishing House, Manager O. A. Dorn recently wrote: "My sincere congratulations and compliments to all who had a part in getting out this book [*Reports and Memorials* for the Houston Convention] in record time. Five hundred and eighty-four pages were read, set, corrected, made up, printed, folded, gathered, and bound in 24 working days. The edition is 7,500 copies. I believe this is a record."

It certainly is. What is more, this prompt production of our synodical printery got the books into the hands of our delegates six weeks before the convention instead of the prescribed four. We have an efficient publishing plant.

When our church boards and officials need a printing job done, they do not have to shop around for bids. C. P. H., the family printer, with more than 400 employees, gets the order — and the Church gets the service. Congratulations, C. P. H. and Manager Dorn!

Common Confession, Part II

One of the most important documents to be acted on by the Houston Convention is Part II of the *Common Confession,* the doctrinal statements adopted by the unity committees of our Synod and the American Lutheran Church.

The entire document, Parts I and II, with an index has been sent to all pastors in Synod and to all convention delegates. Since Part I appeared in the LUTHERAN WITNESS in 1950, we are printing Part II on page 11.

The Committee holds that "if also Part II is adopted by The Lutheran Church — Missouri Synod and the American Lutheran Church, the entire *Common Confession* will be a blueprint according to which, with the help of God, full unity in doctrine can be attained and agreement in practice can be achieved between the two Churches."

To Our Graduates

You have arrived at an important milestone in your lives. The days of your formal education are ended, but your studies in the school of life are just beginning. We congratulate you upon your graduation. May the choicest blessings of Heaven attend you and make you successful in your chosen careers.

Success in life depends not so much upon your labors and your devotion to your tasks as upon the benediction of your God. "Except the Lord build the house, they labor in vain that build it." Indeed, the Lord expects us to work in the sweat of our face; yet we shall live only by the Word that proceeds out of His mouth.

Let none seek to purchase success by sacrificing Christian principles. True, there are many who have but a pitying smile and shrug of the shoulder for those who would take their Christianity with them into the business world, but the worth-while people of the world still appreciate the value of high standards and think the more of those who uphold them.

Success and godliness go hand in hand. "The fear of the Lord is the beginning of wisdom." "Godliness is profitable unto all things." Christian graduates do well to ponder the Savior's words: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

Professional Conferences

When speaking about the things that have made our Lutheran Church strong, we ought to emphasize, among others, the conferences of our pastors and teachers, as prescribed in our *Handbook*.

Perhaps church members may be inclined to consider such conferences nothing more than welcome yet unnecessary vacation periods for the servants of the Word. But that is not the case. While such gatherings provide a pleasant change from the enervating grind of duty in church and school, they are nevertheless not vacations, but work periods, which have as their objective a deeper understanding of the Scriptures as well as a discussion of professional problems and techniques. The remarkable unity of spirit which obtains in our churches and schools is due in no small measure to these regularly appointed conferences, which afford excellent opportunities for spiritual and professional growth.

Far from discouraging their workers, our congregations do well to urge them to attend the meetings faithfully, even to grant financial aid when necessary. The churches themselves will reap great benefits from the broadening which their workers bring home from these conferences. Effective church and school work presupposes spiritual and professional growth. It was a wise move of Synod to prescribe such conferences.

Evangelism or Christian Education?

Again and again the question comes up whether it should be evangelism or Christian education. Must it be one or the other? Or should it be both?

The answer is obvious. And yet the argument goes on, neither side seeing the whole picture. It reminds us pretty much of an argument concerning priority in the various branches of the Armed Services.

Let us awaken to the fact that God has given a diversity of gifts to His Church. All the gifts should be applied. Evangelism has its place if it stays within the framework of the Scriptures and avoids certain excesses and aberrations that have often been associated with this effort. There is a new emphasis in our circles on this approach. This spirit should not be stifled.

To avoid the danger of broadness of influence but thinness of impact, as recently put by Dr. Wilhelm Pauck, much time, energy, and money should be given toward a thorough program of Christian training of young and old.

Instead of debating the relative merits of either approach, let us work zealously for both. The seabees, the air corps, the navy, the infantry, all have their place if properly co-ordinated. Thus also the various approaches with the living Word of God have their holy uses with proper co-ordination and a sense of stewardship.

True Training

If our present civilization ever takes its place as one of the great epochs in history, alongside the age of steel or the age of electricity, it might well become known as the age of education. Modern society is education-minded. The cost of operating the schools of America runs into billions of dollars annually, and by this token the sons and daughters of our land should be well educated.

The worth of a nation is not measured by its wealth and natural resources, and its importance does not depend on an ever-growing population. Above everything else, the worth of a nation rests on the qualities of its citizens, citizens who have attained mental and spiritual culture, which consists not only of knowledge and skills, but of character as well.

Schools have always been subjected to criticism. Older people often think schools of today do not measure up to those of years ago; the younger set too often assumes that all schools of a generation ago were stupid and aimless; and enthusiastic idealists, looking into the future, envision the perfect school, compared with which our present educational practices will appear shoddy. Critics should remember that the whole burden of education should not be placed on the school; education is a co-operative undertaking, in which the family, the school, and the Church have each an appropriate part to bear, and the best in education can be achieved when all of these agencies work in harmony. It is through such co-ordinated efforts that the youth of today can be trained to build for itself, for the home, for the nation, for the age, and for the kingdom of God.

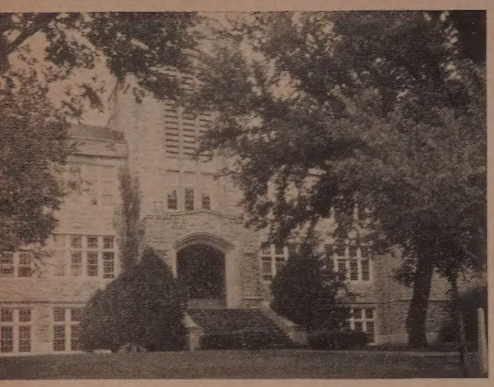
No Doctrine?

We have heard it said that some of our readers do not wish to see doctrinal matters discussed in the WITNESS. We can hardly believe that such readers exist. But if it be true, there is something radically wrong with such church members, for the backbone of Christianity is doctrine, and a Christian church paper without doctrinal articles has no right to be published. Certainly not a Lutheran church paper.

Can one imagine a farmer being interested in a farm journal that does not speak of soil and crops, or a dentist subscribing to a professional magazine that prints nothing about teeth? Doctrine is the very matter and essence of our holy faith, and one of the chief purposes of our WITNESS is to give our readers a refresher course in Christian doctrine and to strengthen them in their Christian belief.

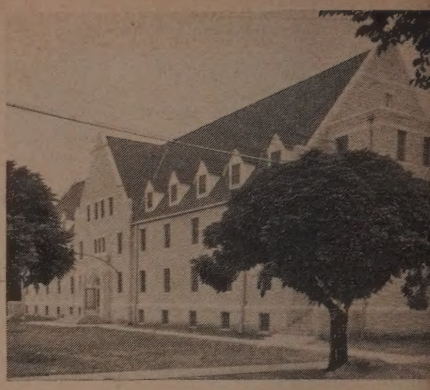
St. Peter writes: "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:12).

Doctrine is necessary.



Administration-Classroom Building

President Carl S. Mundinger (center) with students



New dormitory for girls

ST. JOHN'S COLLEGE, WINFIELD, KANSAS

By MARTIN J. NEEB
Executive Secretary,
Board for Higher Education

Special interest centers at this time upon St. John's College, Winfield, Kans., for its contribution to Synod's welfare through the rapid expansion of a temporary two-year terminal teacher-training program in an attempt to alleviate the current shortage of teachers in Synod's elementary schools. A grant of $132,000 from "Conquest for Christ" funds has been allocated for the construction of a wing which will increase the capacity of an existing dormitory from 120 to 200. In 1950 the original dorm was completed with local funds at a cost of $235,000. The additional wing is now under construction.

Other Campus Buildings

The six buildings on the 13-acre main campus are constructed of native limestone. Synod also owns six faculty residences near by.

In 1916 Synod erected *West Dormitory* (remodeled and enlarged in 1946), which houses 150 students. On the ground floor of the building is the general dining room (cafeteria style).

In 1925 the massive *Administration Building* and the *Power Plant* were constructed. In addition to the administrative offices, this large building houses 16 classrooms; the college library; science laboratories for chemistry, biology, and physics; and an auditorium seating 475.

Baden Hall, the original campus building constructed in 1893, is now a dormitory for women. A *Physical Education Building,* constructed in 1914 and enlarged in 1939, completes the physical plant.

Largest Preparatory School

With its enrollment of 502, including 368 teacher-training and ministerial students, St. John's was Synod's largest preparatory school during the past year. A teaching staff of 30 conducts the school's program. Of these, approximately one third are salaried from local funds, since the school offers extensive programs in business training, in music, and in some additional pre-professional areas. Dr. Carl S. Mundinger has been president since 1936. He succeeded Dr. Alfred Rehwinkel, present director of the Graduate School at Concordia Seminary, St. Louis.

Accredited

The academy division of St. John's enjoys full regional accreditation by the North Central Association of Colleges and Secondary Schools, while the college division is accredited by the University of Kansas. This accreditation is sufficient to support the issuance of provisional teaching certificates by the State Board, which has also approved teacher training at St. John's.

60th Anniversary

In the 60-year history of the college, more than 1,200 men have been graduated for admission to the Seminary.

Special convocations, at which Dr. J. W. Behnken, President of Synod and alumnus of St. John's, participated, were arranged in connection with the anniversary celebration which was a part of this June's Commencement Week activities. At that time the school graduated 48 men who will apply for admission to St. Louis, plus 55 women for teaching and parish work.

Variety of Programs Offered

Synod has permitted St. John's to maintain a strong department of business training over the years, in keeping with the wishes of its founder. The administration has made excellent use of this division, particularly to prepare young women for parish work by developing a program in which secretarial training is combined with religious and general cultural education.

Teacher Training Program

Synod at Milwaukee authorized a special two-year terminal program of teacher training for women on this campus. Since that date, average enrollment in this special program has been 155 women annually.

During the present shortage of women teachers, Synod is calling on St. John's to step up its production of two-year graduates, since it is the only school, besides the four-year teachers' colleges, which is supplying women candidates for Synod's elementary schools.

Excellent Local Support

Since the founding of St. John's College in 1893 by John Peter Baden, the school has had excellent support from local constituencies and friends. At that early date, Mr. Baden, a German Lutheran immigrant, who had moved to Kansas after a brief residence in St. Louis, bought the nucleus of the present campus property and gave $50,000 to establish the college for preparation of ministers and for Christian youth.

The present Physical Education Building was a gift of the congregations of the Kansas District in 1914. The original athletic field was added through a gift by the city of Winfield and expanded with funds raised by congregations in the Winfield territory.

Most recent evidence of this outstanding support is the $235,000 women's dormitory, constructed with funds from the congregations of synodical Districts in the Southwest, plus many individual gifts from former students and $46,000 by Winfield citizens.

Even the campus land itself contributed to the growth of the physical plant when two oil wells (no longer productive) located near the athletic field and owned by the school, helped to enlarge the physical education building in 1940.

Seminaries Award Honorary Degrees

At commencement exercises, June 5, 1953, Concordia Seminary, Saint Louis, conferred the honorary degree of Doctor of Divinity on five clergymen, and Concordia Seminary, Springfield, conferred similar degrees on two ministers and the honorary Doctor of Letters on one professor. The LUTHERAN WITNESS extends congratulations.

Concordia Seminary, St. Louis, conferred honorary degrees on:

Alfred O. Fuerbringer, D. D.

Alfred O. Fuerbringer, president-elect of Concordia Seminary, St. Louis, has been president of Concordia Teachers College, Seward, Nebr., since 1941. He is the present secretary of Synod's Committee on Doctrinal Unity and has also served as pastor of Trinity Church, Norman, Okla., 1927 to 1934; Trinity, Okmulgee, Okla., 1934 to 1937; St. Paul's, Leavenworth, Kans., 1937 to 1941.

The Rev. Alfred O. Fuerbringer, D. D.

In addition, he was chairman of the Board for Parish Education, Kansas District; chairman of the Finance Committee and Circuit Visitor, Oklahoma District. He taught at our Portland College, 1922 to 1923, and vicared at Hayward, Calif., and at California Concordia College, 1925 to 1926.

Born at St. Louis, August 11, 1903, he is the son of Dr. Ludwig and Anna Zucker Fuerbringer, received his preparatory training at Grover Cleveland High School, St. Louis, and Concordia College, Fort Wayne (class of 1921); theological training at Concordia Seminary, St. Louis (class of 1925), B. D.; graduate work at the St. Louis institution, S. T. M. (1927), and at the Universities of Oklahoma and Nebraska.

From 1931 to 1943 his father was president of the St. Louis Seminary; his grandfather, the Rev. Ottomar Fuerbringer, was one of the Seminary's Saxon founders.

In 1934 Alfred O. Fuerbringer and Carolyn Kuhlman were married at Norman, Okla. They are the parents of four children: Kenneth, 17; Max, 14; Marian, 10; and Jane, 7.

Oliver R. Harms, D. D.

Oliver R. Harms, pastor since 1935 of Trinity, "mother church" of Lutheranism in Houston; was President of the Texas District, 1948 to 1950, and Vice-President, 1938 to 1948; member of Synod's Board of Directors since 1950; member of Board of Electors of Concordia Seminary, St. Louis, 1941 to 1947, and alternate, 1938 to 1941.

After his ordination in 1926 at Trinity, Eden, Tex., in his busy pastorate he served six congregations in West Texas; organized Trinity, San Angelo; organized Mount Calvary, Eola; assisted in the groundwork that led to the formation of a congregation in Brownwood; and at various times also preached at Brady. The Ballinger and Menard parishes were connected with the Eden parish during the years of his ministry there, until 1935, when he accepted a call to Houston.

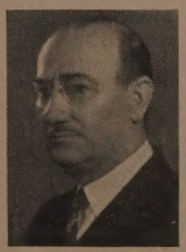
The Rev. Oliver R. Harms, D. D.

Born at Cole Camp, Mo., December 11, 1901, he is the son of Fred C. and Anna Brockmann Harms; studied at St. Paul's College, Concordia, Mo. (class of 1921), and Concordia Seminary, St. Louis (1926). After he received his Bachelor of Social Science from the University of Houston, he did graduate work in social studies at the same institution.

On June 20, 1926, Bertha F. Serrien became his wife; they are the parents of Nadine Grace (Mrs. William G. Miller); Nelda Jean; and Ronald F. Harms.

Rodolpho F. Hasse, D. D.

Rodolpho F. Hasse, the Church's first missionary to the Portuguese-speaking people in Latin America; President of the Brazil District since 1943, after the leadership of the District had been given to him in the turbulent war years; previously, Second Vice-President; the permanent representative of the Church to Brazil; director of the Portuguese Lutheran Hour in South America; long-time member of the Board of Missions and mission director for Brazil since 1943; is pastor of Peace Church, Rio de Janeiro. For 35 years he has edited *Mensageiro Luterano,* Portuguese publication for the District; *Lar Cristao,* Portuguese church calendar; translated into Portuguese Schwan's Catechism, the Augsburg Confession; 217 hymns for the Church's first Portuguese hymnal and also the new hymnal; compiled the first and present church agenda in Portuguese; translated various books and wrote a large number of pamphlets.



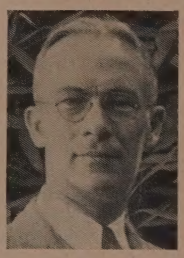
The Rev. Rodolpho F. Hasse, D. D.

The son of Wilhelm August and Ottilie Mussard Hasse, Rodolpho Frederico Hasse was born March 6, 1890, at Cortado, Cachoeira, Rio Grande do Sul, Brazil. After preparation for business administration he later studied for the ministry at Concordia Seminary, Porto Alegre, Brazil, from which he was graduated October 18, 1918.

In 1913 he married Caroline Gomes Soares; of their eleven children six are living; and of these six, two sons are Lutheran pastors and a daughter, a teacher.

Adolf F. Meyer, D. D.

Adolf F. Meyer, pastor of St. Mark's Church, Yonkers, N. Y.; chairman of Synod's Board for Public Relations since 1948; chairman of Synod's Press Committee, 1926 to 1929 and 1938 to 1948; president of the New York Pastoral Conference since 1952; Visitor of the Westchester Circuit, Atlantic District, since 1949; managing editor of *American Lutheran* since 1925; member of the Board of the American Lutheran Publicity Bureau since 1923; charter member of the Board of the Major Bowes Retreat (Lutheran) 1939 to 1944; has written several Gospel tracts for distribution by the A. L. P. B., articles for the LUTHERAN WITNESS, *Walther League Messenger,* and *American Lutheran,* and also compiled the book *Practical Manual of Church Work.*



The Rev. Adolf F. Meyer, D. D.

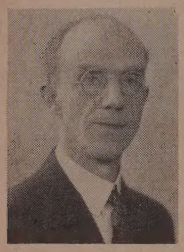
He was born May 7, 1899, the son of Dr. A. W. and Dora Haeckel Meyer, at Winfield, Kans., where his father was president of St. John's College. Adolf F. Meyer was graduated from St. John's, Winfield, 1918; from Concordia Seminary, St. Louis, 1922; and received his Master of Arts degree from Columbia University, N. Y., 1923.

The following year he married Ione Zuhlke of Bancroft, Nebr. They are the parents of Richard Z.; Adolf Paul; William J.; James F.; and Ione Ruth Meyer.

Arnold Carl Mueller, D. D.

Arnold Carl Mueller, editor of Sunday school literature for the Board for Parish Education, St. Louis, Mo., since 1933; secretary of the Sunday School Teacher Training Committee; chairman of the Committee on Church-State Relations; chairman of the Children's Hymnal Committee; member of the Committee on a Lutheran Philosophy of Education; author of the book

Growing Up with Jesus and the accompanying course for parents; has also drafted many of the courses and lesson notes for teachers in *Teachers' Quarterly;* a number of issues of *Concordia Bible Student;* has made contributions to *Concordia Theological Monthly,* LUTHERAN WITNESS, *Lutheran Education,* and *Parish Education;* and with A. L. Miller and A. H. Jahsmann has prepared the present Course of Study for the Sunday School, a four-year graded program for children four to thirteen years old.



The Rev. A. C. Mueller, D. D.

Because of his interest in Church-State relations and in the status of the Lutheran teacher, Synod commissioned him to attend the 1949 Bad Boll Conference, where he lectured on "Religion in the Schools."

He was born September 15, 1891, at Punxsutawney, Pa., where his father, G. J. Mueller, was pastor; his mother's maiden name was Emma Rockenstein; his grandfather, J. A. F. W. Mueller, a young Saxon, was one of the first graduates of Concordia Seminary when it was located at Altenburg, Mo.

Arnold Carl Mueller graduated from Concordia College, Fort Wayne, in 1911 and from Concordia Seminary, St. Louis, in 1914. He received his Master of Arts in Education from St. Louis University, 1942.

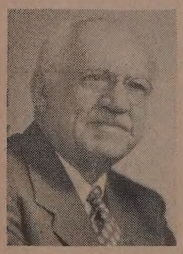
In 1922 he married Hilda Thurn at Pittsburgh, Pa. The Muellers have four sons: Hubert, David, Paul, Richard, and two daughters: Miriam and Lois.

In the parish ministry, Pastor Mueller served at St. Catharines, Ont., Can., 1914 to 1917; Swissvale and Pitcairn, Pa., 1917 to 1922; and Elberfeld and Dillsboro, Ind., 1922 to 1933.

Concordia Seminary, Springfield, Ill., awarded honorary degrees to the following men:

Henry A. Koenig, Litt. D.

Henry A. Koenig, for 30 years professor of English and Art at Concordia Teachers College, Seward, Nebr.; pastor and teacher, Williamsburg, Iowa, 1906 to 1913; pastor, Webster City, Iowa, 1913 to 1923, is the author of many poems. Some have been set to music and used by church choirs and presented over the radio.



Prof. Henry A. Koenig, Litt. D.

Born in Hanover, Germany, November 12, 1877, the son of Christopher and Wilhelmine Ottmers Koenig. He never married; for 30 years he nursed his invalid mother.

He attended the public schools of Massachusetts; Concordia Seminary, Springfield, Ill.; and did graduate work at Clark University as well as at the Universities of Chicago and of Nebraska. He has studied widely in the fields of music, theology, English, art, and general culture. His art treasures, gathered throughout a lifetime of discriminating collecting, he presented to Concordia, Seward. "I have collected," he writes the WITNESS, "about 3,000 books, rare, autographed, limited editions, or characterized by unusual illustrations; many rare works of the ceramic art, unusual glass of artistic nature, wood carvings, and pewter. This was not a hobby but material used every day in my teaching. It was my contribution to the cultural background of my students. I thought only in terms of service to my Church."

Andrew A. Melendez, D. D.

Andrew A. Melendez of St. Louis, Spanish Lutheran Hour speaker since 1941; editor of Spanish literature for The Lutheran Church — Missouri Synod; in charge of problem mail for the Church's TV program, "This Is the Life"; first editor of *Noticiero Luterano,* 1935 to 1941; was pastor of Trinity Spanish Lutheran Church, San Antonio, Tex., 1930 to 1941. He has translated into Spanish J. T. Mueller's *Christian Dogmatics,* H. Gockel's *What Jesus Means to Me,* and is the translator and editor of Synod's Sunday school literature in Spanish.

The Rev. Andrew A. Melendez, D. D.

During World War II he served the U. S. Government in a special capacity.

Fajardo, Puerto Rico, was the place of his birth, November 30, 1904; Gregorio and Quintina Melendez Melendez, his parents. While attending the University of Puerto Rico, he decided to study for the Lutheran ministry and later enrolled at Concordia Seminary, Springfield, Ill., graduating in 1930. He has also studied at Washington University.

He and his wife, the former Nieves Villarini, who were married at San Juan, Puerto Rico, are the parents of Clara, a junior at Washington U.; Andrew and Sylvia, students at Lutheran High School; and Joseph, fifth-grader at Hope School, St. Louis.

Pastor Melendez, in addition to his work for the Church, is interested in the religious, social, and economic problems of Latin America. He preaches in Spanish, English, and German.

Emil Fredrick Tonn

Emil Fredrick Tonn, President of the Central Illinois District since 1948, after terms as Vice-President and Second Vice-President; member of his District's Mission Board; Circuit Visitor; pastor at St. Paul's Church, Plevna, Kans., 1904 to 1905, and Natrona, Kans., 1905 to 1914; served 39 years in the Central Illinois District: 30 at Trinity, Arenzville; six at St. John's, Pleasant Plains, and the last three as institutional pastor at Lincoln.

The Rev. E. F. Tonn, D. D.

Franz Tonn and his wife, Christina, nee Bratz, lived at Rush Center, Kans., when their son Emil was born, March 30, 1882. He attended St. Paul's College, Concordia, Mo., and for two years Saint John's College, Winfield. After four years at Concordia Seminary, Springfield, Ill., he graduated in 1904. Later he took a correspondence course in general education and enrolled for two summer semesters at Concordia Seminary, St. Louis. New Testament Greek and Dogmatics are his special interests.

He and Anna Scheele were married August 31, 1904, at Haven, Kans. They have two foster children.

St. Louis Seminary Awards Three Th. D. Degrees

Concordia Seminary, St. Louis, at the June 5 commencement conferred Doctor of Theology degrees on the following three men who have fulfilled the requirements prescribed by the faculty for that degree:

George Dolak, instructor of Slovak at Concordia Seminary, St. Louis, since 1945; 1941 to 1945 at Fort Wayne; 1927 to 1928 at Springfield; received his B. D. from the St. Louis Seminary in 1927; S. T. M., 1949; and M. A. from Columbia University, 1929. His dissertation was "A History of the Slovak Ev. Lutheran Church in the U. S. A., 1902—1927."

Milo E. Lee, pastor of First Lutheran (Evangelical Lutheran Church), Renville, Minn., was awarded the B. Th. from Luther Seminary, St. Paul, Minn., 1938; M. Th., 1948; and B. A. from Luther College, Decorah, Iowa, 1934. His doctor's thesis was "Doctrinal Peculiarities of the Epistle of St. James."

Waldemar B. Streufert, pastor at New Athens, Ill., received a B. D. from the St. Louis Seminary, 1941; S. T. M., 1942; and A. B., 1949. His dissertation was "A Descriptive Study of the Methods of Argumentation Employed by the Writers of the New Testament."

The Common Confession

PART II

Foreword

Part II of the *Common Confession* was prepared in a period of two years by the members of the Committee on Doctrinal Unity of The Lutheran Church — Missouri Synod and the Committee on Union and Fellowship of the American Lutheran Church after Part I was adopted by these two Synods. Part II is intended as a supplement to Part I, and the two parts in reality form one doctrinal statement. Neither part is to be regarded as complete in itself or unrelated to the other. Part II was written to bring clarification where misunderstanding of Part I was encountered, as well as adding some doctrines which were omitted in Part I. The aim of the joint committee was to let the Holy Scriptures speak authoritatively and with finality in all matters discussed and summarized, so that past controversies might be allayed and future controversies avoided.

The entire *Common Confession* does not claim to be a complete review of the Christian faith and life, but it manifests common insights and emphases in our understanding and formulation of many Christian doctrines as held and taught in our churches. It constitutes a common and united devotion to the Word of God as the teaching of our churches in our times.

THE CHURCH IN THE WORLD

i. The Church's Mission

Company of the Reborn. — The Church, as the company of those who are born again, is the salt of the earth and the light of the world. It confronts a mankind which without the gracious working of the Holy Spirit is totally corrupt in trespasses and sins, is completely blinded to the will of God, and willfully resists every endeavor of God to save it from destruction. It is the privilege of the Church to proclaim in word and deed the glorious redemption of all men in Christ. God "will have all men to be saved and to come unto the knowledge of the truth," 1 Tim. 2:4. It is the duty of the Church to testify that salvation is wholly and solely in and through Christ. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," Acts 4:12.

Communion of Saints. — The Church, as the communion of saints, enjoys fellowship with God and is nourished and sustained by His presence and by His activity in the means of grace. God speaks to the assembled congregation in the Word and Sacraments, and the assembly of believers responds in hymns and prayers of adoration, intercession, petition, and thanksgiving to God. Through the Word and the Sacraments God constantly assures the Church of its status before Him and enables it to fulfill its function in the world. The Church, thus enabled, is commissioned by God to "show forth His salvation from day to day," to "declare His glory among the heathen, His wonders among all people," Ps. 96:2, 3.

Beloved of God. — The Church, as the beloved of God, reflects its love for God by ministering to all men, especially to those of the household of faith. Following the example of our Lord Jesus Christ, the Church seeks and works for the complete well-being of all men. "This commandment have we from Him, that he who loveth God love his brother also," 1 John 4:21.

Matt. 5:13-16; Eph. 2:1; 1 Cor. 2:14; Rom. 8; 2 Cor. 5:18-21; 1 Pet. 2:9, 10; 1 Tim. 2:3-6; Matt. 28:18-20; Eph. 2:8-10.

John 14:23; Ex. 20:24; John 8:31, 32; 1 Tim. 2:1; Phil. 2:15, 16; 2 Tim. 1:7-14; 4:1-5.

Matt. 25:31-40; Gal. 6:10; 1 John 4:7-21; Luke 10:25-37.

ii. The Church's Resources

Presence of God. — The Lord, who commissions the Church to preach the Gospel to every creature, promises to be with it unto the end of the world. He sends His Spirit to dwell in the Church forever and to bring to its remembrance all things which Christ as its Head has said and still says in the Scriptures. As the Church faithfully proclaims His Word, Christ's promise, "He that heareth you, heareth Me," is fulfilled, Luke 10:16. He to whom all power is given in heaven and in earth has promised to grant whatsoever the Church needs and asks in His name.

Means of Grace. — As the Good Shepherd, Christ guides and guards the Church through perils and assaults in a hostile world, and the Holy Spirit as the Chief Builder cleanses and sanctifies the Church as the habitation of God. Through the means of grace, the Gospel in the Word and Sacraments, the Holy Spirit calls, gathers, enlightens, sanctifies the whole Christian Church on earth, and keeps it in union with Jesus Christ in the one true faith, and thus directs and enables it to do the will of God. Where these means of grace are in use, there God builds His Church.

God's Gifts. — The Lord always bestows His gifts on the Church in a generous and abundant measure. He gives to the Church pastors after His own heart who preach God's Word and administer the Sacraments in the name of the Christian congregation. He also calls and equips other workers for their respective and diverse ministrations of love in every generation.

Assurance of Victory. — God's Word never returns unto Him void, but always accomplishes that which He pleases and prospers in the thing whereto He sends it. Through the Gospel in the Word and Sacraments He is at work in and through the Church to call men from sin and death and to make them heirs of everlasting life. Those who believe in Him enjoy fellowship with Him forever, are made laborers together with God in the work of His kingdom, and by their faith triumph over the world. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith," 1 John 5:4.

Matt. 28:18-20; John 14:26; 16:23, 24.

John 17; Eph. 5:25-27; 2:14-22; 2 Tim. 1:9; Rom. 1:16.

Acts 1:8; Eph. 4:7-16; Rom. 12:4-8; 1 Cor. 12—14; Acts 6:1-7; John 13:12-15.

Is. 55:10, 11; 2 Tim. 3:14-17; John 5:24; 8:31, 32; Acts 2:38-40; Gal. 2:20; 1 Cor. 3:9; 2 Cor. 6:1.

iii. The Church and Its Ministrations

Universal Priesthood. — All members of the Church are royal priests. In calling a pastor to preach the Word of God and to administer the Sacraments on their behalf, the members of a local congregation exercise their royal priesthood and by no means relinquish it. The privilege and the responsibility of ministering to the saints of God remain the privilege and responsibility of all the members of the Church.

Individual and United Activity. — From the exercise of this ministry no one is exempt. Every Christian, man or woman, old or young, rich or poor, skilled or unskilled, learned or unlearned, as God gives power and opportunity, is to edify the Church of God; to feed the lambs and the sheep; to instruct and encourage others; to visit the sick and help the needy and distressed; to seek, admonish, rebuke, forgive, and restore the erring; to judge and remove false teaching; to endeavor to keep the unity of the Spirit in the bond of peace; to speak in defense of all the saints, being ready to give an answer to anyone concerning the hope that is in them; and to support with prayers and gifts the exercise of this ministry in areas and spheres which he himself cannot reach. Christian congregations and synods take counsel and co-operate with one another in seeking God-pleasing and effective ways to perform the work the Lord has assigned to all members of His Church.

Universal Application. — The blessings of this ministry are meant for all races and conditions of men. From these blessings no one may be excluded, since no one is excluded from the forgiveness spoken by God to the world in the death and resurrection of His Son Jesus Christ. Christian love, having its source in that forgiving love of God, is spontaneous and unrestricted and knows no barrier of race, class, or color, even as Christ is the Propitiation not only for our sins, but also for the sins of the whole world.

1 Pet. 2:9; Rev. 5:9,10; 2 Cor. 2:10.

Rom. 12; 1 Cor. 12; 14:29; Jer. 23:9-40; Eph. 3:14-21; 4:1-6; 1 Pet. 3:15; 1 John 4:1-6.

2 Cor. 5:19; Col. 1:19-22; 1 John 4:7-21; Heb. 9:26; Acts 17:24-28; 1 John 2:2.

iv. The Church and the Home

Marriage. — God has ordained and blessed the estate of marriage and has established the relation of mutual helpfulness and love between husband and wife. Marriage is intended by God to be a lifelong union. "What God hath joined together let not man put asunder," Matt. 19:6.

Parents and Children. — In love and wisdom God has blessed the marriage state with the privilege and responsibility of parenthood. "Be fruitful, and multiply, and replenish the earth," Gen. 1:28. "Children are an heritage of the Lord," Ps. 127:3. Parents are responsible for their children and should rear them in the fear and admonition of the Lord. God has established the home as the foundation of society and the training school for Christian character. Over against the sins of impurity, infidelity, neglect, and all other causes that may lead to divorce, the Church emphasizes the sacredness of the home and the blessedness of the parent-child relationship.

Christian Home. — The Church under the impulse of Christ's Gospel counsels

the youth, encourages Christian companionship, upholds purity of life, and teaches God's will regarding courtship and marriage. The Church upholds the all-inclusive character of the home, where the old and the new generations meet together in love and esteem. To rear children in the fear of God and to care for aged and infirm members of the family remain the responsibility of the family.

Family Worship. — Christians enjoy the blessings of the family altar, where God's Word is read and the entire household unites in prayer. Christian parents present their little ones to be baptized as early as possible and regularly bring their entire household to the house of God for worship and spiritual growth and understanding. When parents fail to recognize and discharge their duties as God's representatives in the home, God will hold them responsible for any resulting delinquency of their children. Christian parents remember Joshua's example: "As for me and my house, we will serve the Lord," Joshua 24:15.

Gen. 2:18-24; Eph. 5:22-33; Matt. 19:3-9; 1 Cor. 7:10-16.

Ps. 127; Eph. 6:1-4.

Eccl. 11:19—12:1; 2 Cor. 6:14-18; 2 Tim. 2:22; Mal. 4:6; 1 Tim. 5:4.

Gen. 18:19; Deut. 6:6-9; Col. 3:16; Mark 10:14; Heb. 10:23-25; Eph. 6:3.

v. The Church and Vocation

Christian Vocation. — Every earthly relationship is sanctified through fellowship with God, and for the Christian, whatever his vocation may be, the whole of life is a sacred stewardship from God. The Church, therefore, recognizes and proclaims the dignity of all labor that glorifies God and serves the welfare of man. All believers are responsible servants of God; and their time, talents, and treasure are a sacred trust from God, to be employed for Christ in their respective vocations. As a steward of God the individual Christian constantly faces the question: "Is my vocation God-pleasing?" The choice or change of his vocation must be prompted not by selfish gain, but by a desire for better service to God and man according to the abilities which God has granted to him. The Church reminds its members to heed the divine injunction: "Whatsoever thy hand findeth to do, do it with thy might," Eccl. 9:10, in the assurance that a good and perfect kind of life is one which has for it the commandment of God.

Management and Labor. — In the relation of management and labor the Church is obligated to proclaim to its people with strength the twin admonitions: "Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven," Col. 4:1, and: "Servants, obey in all things your masters according to the flesh; not with eyeservice as men-pleasers, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ," Col. 3:22-24. The emphasis in all management-labor relation should not be on selfish or unfair gain, nor on depriving others of the benefit of their labors, but on unselfish Christian service to the neighbor and the community.

Christian Stewardship. — God blesses such labor and through it provides the necessities of life for the individual and his dependents, the things that are good and beautiful, and maintenance of good government. Above all, He supplies the means for the support and extension of His kingdom and the resources for that Christian charity which has compassion upon the neighbor and promptly and personally supplies his need. The Christian views the fruits of his labor as blessings bestowed upon him by God and as a trust to be administered to the glory of God.

1 Tim. 4:4, 5; Col. 3:17; 1 Cor. 10:31; 2 Thess. 3:10-13.

Prov. 3:5-10; 1 Tim. 6:17-19; Jas. 5:1-6; Phil. 2:4; 1 Thess. 4:11, 12; Matt. 7:12.

Ps. 145:15, 16; Eph. 4:28; 1 Cor. 9:14; Gal. 6:9, 10; Matt. 25:31-40; 1 Cor. 4:7; 1 Chron. 29:10-19.

vi. The Church and Education

The Great Commission. — The Church continues to heed Christ's charge to go into all the world and to make disciples of all men, teaching them to observe all things whatsoever Christ has commanded.

Bible in Education. — The Church has the duty to provide for all its members throughout their lives the best possible instruction in the Holy Scriptures. The Holy Scriptures are God's verbally inspired Word, that is, God moved men to write what He wanted recorded in the words which He wanted employed. They alone constitute God's inerrant Word to men. They alone are "able to make" men "wise unto salvation through faith which is in Christ Jesus," 2 Tim. 3:15. They alone train men in holy living. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works," 2 Tim. 3:16, 17.

Christ-Centered Education. — The Church places all the arts and sciences in the service of God and therefore brings the Word of God to bear on education at all levels for all professions and occupations. It insists that education for a God-pleasing life must be Christ-centered. Therefore it considers incomplete any program of education which omits as its paramount consideration the existence and activity of the Triune God in the world. The Church corrects such programs with its own program of teaching the truths revealed by God in His Word. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you," Matt. 6:33.

Matt. 28:18-20; Mark 16:15, 16; Is. 40:9; John 14:6-23; 8:12.

2 Pet. 3:17, 18; 2 Tim. 3:14-17; Ps. 78:1-8; John 10:35; 6:63; Is. 40:8; 1 Pet. 1:23-25; 2 Pet. 1:19.

Ps. 19:7-14; 111:10; Acts 17:24-28; 1 Cor. 1:18-31; 1 Tim. 4:8.

vii. The Church and Government

God and Government. — The Church recognizes governmental authority as ordained of God, as subject to the will of God, and as designed to seek the good of its citizens. It is the function of such government as God's representative to punish those who do wrong, to approve those who do right, and to protect all from injustice. The Church supports such government by admonishing its members to obey the laws, to pay taxes, and to render personal service in time of peace and war as the government may require, provided only that "we ought to obey God rather than men," Acts 5:29.

Christian and Government. — The Church calls upon its members to pray and work for good government. They are enjoined not only to keep themselves unspotted from the evils of the world, but are also called upon to work as citizens for the eradication of evil practices in government. To assist in the nomination and election of honest men to public office, to promote the enactment and enforcement of proper and salutary legislation, to encourage Christian men and women to hold public office, and to support all officers in the faithful exercise of their duties, remain responsibilities of all Christian citizens. The liberty of Christian witness should not be abused to heap disrespect upon the incumbents of government offices, however frail these officers may be. The Church constantly prays "for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty," 1 Tim. 2:2. God's Word requires that government officers administer their high trust with integrity, sobriety, and humility, for they shall be judged by God.

Christian and War. — The Church recognizes war as an evil and emphasizes that sins, both personal and national, are the cause of war, and earnestly stresses the need of repentance. If repentance does not take place, the judgment of God may become evident in war. In times of war as well as in times of peace the Church proclaims the will of God for all men, combats the passions of hatred and revenge, and always seeks to alleviate the suffering caused by war. Christians, while careful not to provoke war or resort to war, nevertheless in times of war have the responsibility to defend their country when in danger or under attack from its enemies.

Rom. 13; 1 Pet. 2:13-17; Titus 3:1, 2; Matt. 22:15-22.

Jer. 29:7; 1 Tim. 2:1-4; Rom. 13:6, 7.

Matt. 5:43-48; Jas. 4:1, 2; 1 Tim. 2:1-6; Rom. 12:9-21; Luke 3:14; Matt. 5:9.

viii. The Church and Church Fellowship

A. The Basis, Nature, and Extent of the Church

Church Universal. — All believers in Christ, and only believers in Christ, are members of the one, holy, Apostolic, Universal Church. They are made and kept members of this Church solely through the gracious work of God. God is at work wherever His Word is preached and His Sacraments are administered. It is in the one Christ, who comes in the Word and the Sacraments, that the Church Universal possesses its unity.

Church Unity. — The oneness of the Church is not a goal to be achieved or a task to be completed. It is a unity that belongs to the essence of the Church because the one Christ, the Lord of heaven and earth, is its Head. Either a man belongs to this one Church, or he does not. Either the Church is the one Church, or it is not the Church. This union with Christ as the Head also brings about the union of believers with one another. The uniting power of the Gospel becomes manifest both in local congregations and groups of congregations throughout Christendom.

Marks of the Church. — The means of grace (the Gospel in the Word and the Sacraments) are the only genuine marks of the Church, and by them Christ through

the Holy Spirit creates and preserves faith in the hearts of men. Through them the Church manifests itself on earth. The Gospel in the Word is not to be thought of as an inarticulate possession of the truth, but as a real proclamation of the Christ for us, the declaration of God's forgiveness for the sake of Christ, our Substitute, "who was delivered for our offenses and raised again for our justification." Likewise, it is not mere knowledge about the Sacraments which constitutes a mark of the Church, but the actual administration of them according to the institution of Christ. Without the Gospel in preaching and Sacraments it would be impossible to speak of the Church, for then the Church would be non-existent.

Acts 16:30; Mark 16:16; Gal. 3:26-28; Rom. 10:9-17.

Eph. 4:1-16; Acts 2:41-47; Rom. 12:4, 5.

1 Pet. 1:23-25; Rom. 10:17; 1:16; Matt. 28: 19, 20; Mark 16:15-20; Matt. 26:26-28; Luke 22:19, 20; 1 Cor. 11:23-26.

B. The Basis, Nature, and Extent of Church Fellowship

1. Church Fellowship as a Fellowship of Faith

Authority of the Scriptures. — Fidelity to the source and norm of Christian doctrine, that is, submission and obedience to the Word of God, the Holy Scriptures, is required on the part of all members of the Church. If a person (or group of persons) by God's grace and the guidance of the Spirit acknowledges the Holy Scriptures as his only authority in all matters of faith and life and conforms thereto, and does not deny, contradict, or ignore any word of God in the Holy Scriptures, he is to be regarded and acknowledged as a brother in the Lord and a fellow worker in the kingdom of God. Not to recognize him as such constitutes a denial of Christ's work in the brother and leads to schism in the Church.

Disruptions of the Fellowship of Faith. — On the other hand, teaching otherwise than the Word of God teaches, setting up dogma contrary to, or without warrant from, the Word of God, as well as neglecting or omitting any part of the Word of God, creates divisions in the Church and disrupts its unity. To overlook divergences from the Word of God in the teaching and life of other Christians, to tolerate false teaching and practice contrary to Scripture, and to be silent in the face of denials of the Word of God likewise contribute to the disruption of the unity of the Church.

Matt. 28:20; John 8:31; 1 Cor. 10:16, 17; Acts 4:32; 9:27, 28; 1 Cor. 3:11.

Acts 18:24-28; Gal. 2:11-14; Matt. 18:15-18; Rom. 16:17-20; Matt. 16:6; Eph. 5:11.

2. Church Fellowship as a Fellowship of Confession

Function of the Confessions. — The Church's response and witness to the Word of God, particularly in the face of denial and attack, finds expression in the Confessions of the Church. Loyalty to the Ecumenical Creeds and the Lutheran Confessions is therefore essentially fidelity to the Holy Scriptures. We hold to them not merely because they have been formulated and accepted by the Church as the expression of its faith, but because they constitute the right understanding and exposition of the Scriptures. The Scriptures remain the norm by which every confession must be interpreted and judged.

Primacy of the Gospel. — This confessional loyalty is of particular importance with reference to the witness of the Confessions to the central theme of the Scriptures, the Gospel. Agreement in the Gospel is fundamental to church fellowship, for the Gospel constitutes the center from which all teachings of the Scriptures are to be viewed. Ultimately all the doctrines of the Holy Scriptures have an organic connection with the central theme of the Scriptures, which is the Gospel. A denial of any teaching of the Scriptures involves a mutilation of, and departure from, the complete Gospel, and it is for this reason that a full and common obedience to the Holy Scriptures is an indispensable requisite for church fellowship. It is impossible to recognize as equally valid such confessions as are mutually contradictory. The validity of a confession is established not by the mere claim that it is in harmony with the Scriptures, but by the fact that it is in actual agreement with them and is a faithful restatement of the Gospel as the central theme of the Scriptures.

Contending for the Truth. — The Lord directs His Church in every age to determine how the testimony to the truth of His Word can be given most effectively, so that all men may hear and know the authority of that Word in such matters. In order to protect the flock of Christ against errorists, it may be necessary to give this testimony in their presence, or it may be necessary to testify by withdrawing from them. There is no warrant in the Scriptures to disregard error and errorists. The Lord makes it the duty of the Church to expose the error to the errorists on the basis of the Holy Scriptures and thus seek to win the erring brethren by love. If the Church's admonition of love remains unheeded, separation as a final endeavor of love becomes inevitable, for even in withdrawal or excommunication for reasons of heresy and apostasy the real purpose is not to exclude the erring brother forever from the fellowship of faith, but to win him back into such fellowship.

Heb. 10:23; 1 Pet. 3:15; Gal. 1:8; 1 Cor. 1:10.

1 Cor. 3:11; Gal. 1:8; 2 John 9—11; 2 Cor. 6:14-18; Rom. 1:16, 17; Is. 8:20; Matt. 28:20.

Matt. 7:15; Acts 17:11; 1 Tim. 6:3-5; Titus 3:10; Rom. 16:17-20; 2 Thess. 3:6, 14, 15; 1 Cor. 5:4, 5; Jas. 5:19, 20; 2 Cor. 2:6-10.

3. Church Fellowship as a Fellowship of Love

The Bond of Love. — Church fellowship is characterized by love for the brethren. Following the example of the Lord, who gave Himself for the Church, the members of the Church are to "consider one another to provoke unto love and to good works"; "forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." As Christ loved the Church, so His followers are enjoined to love one another. This love for one another has compelling implications for church fellowship. Christian love yearns for fellowship with the brethren, shuns the loneliness of separation, and is nourished and sustained by the personal relationship of Christ with the Church and the members of the Church with Christ and with one another. It is the nature of Christian faith and love to be expressed in fellowship with brethren.

Speaking the Whole Truth in Love. — Christian love for the erring brother is clothed in humility and candor. Humility demands that a Christian remember that he, too, is frail and that his judgment of a brother may be partial and erroneous. Lovelessness, arrogance, and arbitrariness have no place in the treatment of an erring brother. Great and grievous sins of maltreatment of the erring brother may lie concealed behind a screen of avowed faithfulness to the truth. Candor demands that fellowship or the avoidance of fellowship be motivated and fortified by all the relevant teachings of the Word of God. Neither separatism nor unionism may be validated by using selected Scriptural admonitions out of proper context to prove it correct and by disregarding other relevant Scriptural admonitions. It is required of brethren to listen to each other's testimony, to respect each other's conscience, and to judge all relationships in the light of the entire Scriptures.

John 15:9-17; Rom. 12:3-21; Eph. 4:16; Heb. 10:25.

Gal. 6:1; Acts 18:24-28; Matt. 18:15-18; Acts 9:26-30; Luke 9:49, 50; Rom. 14:1; Gal. 6:1-5; 2:11; Acts 20:27; 2 Cor. 13:8.

4. Church Fellowship as a Fellowship of Work

The Lord's Behest. — A fellowship of faith, confession, and love will find expression in a fellowship of work. Such behests of the Lord to the Church as "Go ye," "Pray ye," "Labor ye," are commands not only for individual, but also for joint or corporate activity. The work of proclaiming the Gospel in word and deed is the task both of the individual Christian and of Christians joined together. However, such co-operation among Christians, based on the fellowship of faith, confession, and love, should not be confused or identified with co-operation in external matters. If such co-operation in external matters is not contrary to the Holy Scriptures or the Lutheran Confessions, it becomes a matter of Christian freedom and may be undertaken for reasons of good stewardship and efficiency.

One Lord — One Task. — The Lord has given many gifts to the Church, not for the edification of a few, but for the edification of all. The Lord has assigned tasks to the Church for which He enlists the co-operation of all its members with Himself and with one another. It would be a misreading or a misunderstanding of the Gospel to insist that each Christian or each group of Christians must work entirely alone or that each Christian serve the Lord in his own self-chosen way. Such an attitude results in confusion, suspicion, and poor stewardship. One of the purposes of the Gospel is to bring Christians to serve the Lord together in the Lord's way.

One Word — One Mind. — This fellowship of work can become a reality only when a fellowship of faith, confession, and love exists. It is only when Christians confess the same faith and are agreed to let the Word of God be authoritative and normative in all matters of faith and life that a real fellowship of work can result. God's Word requires that Christians "stand fast in one spirit, with one mind striving together for the faith of the Gospel."

John 13:13-17; 17:18; Gal. 6:2; Matt. 28:19; Luke 10:2; Rom. 15:26, 27.

1 Cor. 12—14; 16:1.

John 15:1-5; Eph. 4:13-16; 2 Cor. 6:1; Phil. 1:27.

ix. The Church and Anti-Christian Organizations

Church Under Cross. — The Lord has warned His disciples that as long as this world stands, the Church will be under the cross. Christ's name will be mocked by unbelievers and His authority usurped by impostors within and without Christendom. As for the faithful members of the Church, the warning of their Lord always applies: "If they have persecuted Me, they will also persecute you," John 15:20. The Church as the company of God's faithful witnesses will continue under bitter attack and at times must endure grievous tribulation.

Church in Combat. — In the face of these onslaughts of the enemies of Christ, the Church must stand firm in the faith. It does more than bear and suffer. It unmasks, condemns, and combats with the sword of the Spirit all religions and sects which alter or displace the redemption wrought by Jesus Christ by their own devices or efforts; all organizations and movements which seek to deprive God of His sovereignty; and all humanistic and secularistic philosophies which exalt the powers of man and refuse to give to God the glory that is due Him.

Church in Witness. — The Church must be alert to detect such anti-Christian propaganda everywhere, even where it appears in moralistic and pseudo-Christian form, as in those lodges and fraternal orders which explicitly or by omission remove Christ from His position of mediatorship between God and man and thus deny the central teaching of the Scriptures, that salvation is solely and wholly through Christ. Over against the teaching of such organizations the testimony of the Church must be clear and unequivocal. By proclamation and by salutary discipline all men must be shown and must be made to face the fact that they cannot serve two masters. To compromise with work-righteousness is to endanger the whole Church; and each and all must share the labor of safeguarding the faithful, of extricating those who have become involved in organizations which proclaim salvation by works, and of denying fellowship to those who stubbornly refuse to yield to the Word of God by continuing in their anti-Christian affiliations. Synods as well as Christian congregations cannot remain indifferent or inactive in the exercise of salutary discipline necessitated by such divided loyalty. This task, like all the tasks of the Church, must be done in holy fear and in holy love.

Mark 12:1-12; Matt. 16:24-28; 2 Thess. 2:1-12.

Eph. 6:10-19; Rom. 1:18—2:16; 1 Cor. 1:18-31.

Gal. 1:8, 9; 2 Cor. 6:14-18; Matt. 18:15-18; 6:24; 7:21-27.

x. The Church and the World to Come

Church in Eternity. — The Church in all its activities in the world remembers that its life in Christ is eternal. The fact that the Church exists, that men believe on the Lord Jesus Christ, is due ultimately to the eternal election of God, who "hath chosen us in Him [Christ] before the foundation of the world, that we should be holy and without blame before Him," Eph. 1:4. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. 2:13, 14. God by His Word and Sacrament calls men to faith and keeps them in that faith unto the end. Remaining humbly and gratefully conscious of its origin in God's elective will, the Church is preserved from the fatal delusion that it is a self-caused and self-sustaining institution; and the individual member lives and works in the blessed assurance that nothing shall separate him from the love of God in Christ Jesus, our Lord.

Church in Time. — The Church remembers also that it is the beginning of the new world in the midst of the old, that the goal of all its working and striving is not in this present world, that it is the body of the Christ whose kingdom is not of this world, the Christ who is to come. Since we must all appear before the judgment seat of Christ, the Church's life is marked by an alert and responsible expectancy and striving, and measures all its actions by the inescapable and just judgment of Christ upon those actions. Such a life cannot fail to be a life of daily repentance.

Church in Triumph. — The Church's expectancy of its Lord's return is also a joyous hope: the Bridegroom, who will return, has even now made the Church's life the evening before the feast. This solemnly joyous expectancy frees the Church from a sole and desperate concern with things earthly and temporal; it makes the Church free to act spontaneously according to the promptings of the love that is the pulse beat of its faith. Despite all the seeming triumphs of Satan, the Church possesses for its work in the world a serene courage and an undisturbed vision and assurance of victory. "In all these things we are more than conquerors through Him that loved us."

Eph. 1:3-14; Rom. 8:28-39; John 10:27, 28; Luke 12:32.

Eph. 2:19-22; Col. 3:1, 2; Luke 12:42-48.

Luke 21:28; Matt. 25:1-13; 1 Cor. 7:29-31; Rom. 8:31-39; Rev. 22.

Announcements

Theological Candidates and Their Assignments

St. Louis

William Abram, Fort Wayne, Ind., to Three Rivers, Tex.
Arlin Alpers, Atlantic, Iowa, to Fremont, Nebr.
Clark Bailey, Fresno, Calif., to Deaf Missions, Boston, Mass.
Luther Bajus, Chicago, Ill., to Lakefield, Minn. (Slovak)
Edgar Barg, Oak Park, Ill., to Gresham-Bowler, Wis.
Frederick Bartling, Clayton, Mo., to Pullman-Moscow, Idaho.
Walter Bauer, Valparaiso, Ind., to Chaplaincy
George Baumgartner, Chicago, Ill., to White Eagle, Saskatchewan
Kenneth Behnken, St. Louis, Mo., to India
Rolland Bentrup, Sylvan Grove, Kans., to Jackson-Bartholemew Counties, Ind.
James Berner, Los Angeles, Calif., to Los Angeles, Calif.
Richard Bernthal, Detroit, Mich., to Hudson, Mich.
Arthur Bickel, Saginaw, Mich., to Silver City, N. Mex.
Kurt Bickel, Bay City, Mich., to Grand Prairie, Alberta.
Edward Birner, Mattoon, Ill., to Greenbelt, Md.
Fred Boettcher, Minneapolis, Minn., to Waukesha, Wis.
Richard Bolin, Humboldt, Ill., to Three Lakes, Wis.
Richard Braem, Turtle Lake, Wis., to Kimberly, B. C.
Fredric Brick, Manitowoc, Wis., to Stanley-Ray, N. Dak.
Alfred Buls, Garland, Nebr., to Kinston, N. C.
Bruce Cassler, Aurora, W. Va., to Philippines
Robert Clausen, Sioux City, Iowa, to Chaplaincy
Victor Constien, Chicago, Ill., to Cordova, Nebr.
Edgar Croll, Manitowoc, Wis., to Flaxton Parish, N. Dak.
Louis Dorn, Cleveland Heights, Ohio, to Philippines
George Duerr, Santa Ana, Calif., to Lawndale, Calif. (missionary)
John Ellermann, St. Louis, Mo., to New Orleans (missionary)
George Fehl, Beaumont, Tex., to Cass Lake, Minn.
Martin Frederking, Lakewood, Ohio, to Mart, Tex.
Henry Friedrich, Fenton, Iowa, to Westfir-Oakridge, Oreg.
Richard Goeres, Chicago, Ill., to Chaplaincy
Carl Graesser, Jr., Providence, R. I., to Concordia Seminary, St. Louis, instructor
William Grafe, Pontiac, Mich., to Unity Parish, Wis.
Edward Hackmann, Springfield, Ill., to Anita, Iowa.
Milton Hafner, Letcher, S. Dak., to New Hamburg, Ontario
Moritz Hargens, Mitchell, S. Dak., to Selma, Ala. (missionary)
Hugo Hein, Camas, Wash., to Melcher, Iowa.
Robert Hess, Chicago, Ill., to Maplewood, La.
Harold Hiller, Denver, Colo., Island Lake, Ill.
Herbert Hohenstein, Bloomington, Ill., to Concordia Seminary, St. Louis, instructor
Curtis Huber, Oconomowoc, Wis., Dickinson, N. Dak.
Virgil Joss, Wausau, Wis., to Armada-Washington, Mich.
Eugene Juergensen, Malcolm, Nebr., to Roundup, Mont.
Mervin Kellerman, Emmett, Idaho, to Boise, Idaho
Enno Klammer, Frankenmuth, Mich., to Concordia Teachers College, Seward, Nebr.
Theodore Klein, Chicago, Ill., to Potter, Nebr.
Herbert Kluck, Giddings, Tex., to India
Charles Knippel, Beaumont, Tex., to Salem, Ill.
David Koenig, East Brecksville, Ohio, to India
Walter Koller, Bethpage, L. I., N. Y., to Concordia College, Oakland, Calif.
Kenneth Kramer, Wichita Falls, Tex., to Concordia College, Austin, Tex.
George Krause, Chicago, Ill., to Loves Park, Ill.
Edgar Krentz, Fort Wayne, Ind., to Concordia Seminary, St. Louis, instructor
Orville Krohn, Doniphan, Nebr., to Regina, Sask.
Arthur Ledebuhr, Rockford, Ill., to Los Alamos, N. Mex.
Darrell Lubben, Fergus Falls, Minn., to Herron, Mich.
Kenneth Mahler, Wahpeton, N. Dak., to Greater Boston, Mass.
Arden Malotky, Mora, Minn., to Rochester, Minn.
Richard Meyer, Yonkers, N. Y., to Pasadena, Calif.
Frederick Mattil, Chattanooga, Tenn., to Victoria, Tex. (missionary)
Whitfield McMillan, Houston, Tex., to Chaplaincy
Reuben Meissner, Farwell, Tex., Braham-Rush City, Minn.
Wallace Misterek, Wilsonville, Oreg., to Van Nuys, Calif.
Adolph Moldenhauer, Detroit, Mich., to Kirkland Lake, Ontario
Gilbert Moore, Los Angeles, Calif., to Gooding-Wendell, Idaho
Charles Mueller, Wichita, Kans., to Jacksonville Beach, Fla.
Kenneth Mueller, Niagara Falls, N. Y., to Edmonton, Alberta
Norman Nagel, Netherby, Victoria, Australia, to London, England
Ervin Oermann, York, Pa., to Deaf Missions (Tex.-Okla. field)
John Panning, Hamburg, Minn., to New York
Cuthbert Pauluhn, Cranston, R. I., to Kirksville, Mo.
Charles Reichert, Janesville, Wis., to Spokane, Wash.
Clifford Riis, Floral Park, N. Y., to Greenville, S. C.
Gerhardt Rische, Mayer, Minn., to Girard, Kans.
Thomas Ristine, Shelton, Wash., to Swift Current, Sask.
Milton Rudnick, Fresno, Calif., to Concordia Seminary, St. Louis, instructor
Edward Saresky, Queens Village, N. Y., to Wellsboro, Pa.

Carl Schmidt, Pevely, Mo., to Houston, Tex. (missionary)
Howard Schuett, Glencoe, Minn., to Kadoka-Midland, S. Dak.
Harvey Stegemoeller, Sagerton, Tex., to St. John's College, Winfield, Kans.
Leland Stevens, Concord, Calif., to Chaplaincy
Milton Stohs, St. Peter, Ill., to Cocoa, Fla.
Arthur Strege, St. Louis, Mo., to Concordia Seminary, St. Louis, instructor
Robert Studtmann, Giddings, Tex., to Giddings, Tex.
Harry Theiss, Wittenberg, Mo., to Glen Ullin, N. Dak.
Vernon Trahms, South Bend, Ind., to Mantua, Ohio (missionary)
Richard Wagner, Kerrville, Tex., to Cloverdale, Calif.
Walter Warmann, St. Louis, Mo., to Placerville, Calif. (missionary)
Lloyd Warneke, Portland, Oreg., to Franklin, Nebr.
Walter Wehmeier, Cheney, Kans., to Six Corners, N. Y.
Robert Wendelin, Fort Wayne, Ind., to Eagle Grove, Iowa
Paul Wendling, Hampton, Nebr., to Woonsocket, S. Dak.
Ernest Wentzel, Wayne, Nebr., to Chaplaincy
Ted Westermann, Washington, D. C., to Fort Pierce, Fla.
Robert Wolter, Beloit, Wis., to Fairfield, Calif.
Robert Zehnder, Winfield, Kans., to Hollywood, Fla.
Ronald Zehnder, Winfield, Kans., to Wagner, S. Dak.
Earl Zimmerman, Alta Vista, Kans., to Genoa-Hugo, Colo.
Ralph Zorn, Closter, N. J., to Yonkers, N. Y.

Springfield

Luther G. Bauer, Chicago, Ill., to Fallon, Mont.
Donald Benson, Amherst, Wis., to Tyndall, S. Dak.
Donald Buelow, North Branch, Minn., to Pike County, Ohio
Paul M. Buenger, Alta, Iowa, to Los Altos, Calif.
Fred Chapman, Kalispell, Mont., to Newton Area, N. J.
Elmer Crismer, Roundup, Mont., to Tooele, Utah
Ralph Dodt, Albany, N. Y., to Connersville, Ind.
Carl Ehrfurth, Green Bay, Wis., to New Britain, Conn.
Elwood Fromm, Milwaukee, Wis., to Japan
James Goehner, Kansas City, Mo., to West Branch, Mich.
Melvin Gohdes, Wausau, Wis., to Missouri Valley, Iowa
Lester Hall, Freistadt, Wis., to Irving, Tex.
David Hermann, Poynette, Wis., to Katy, Tex.
Theodore Hessel, Cincinnati, Ohio, to Gulf Coast Area
Lawrence Heuchert, Litchfield, Ill., to Albany County, N. Y.
Palmer Janke, Livingston, Calif., to Duncan-Lawton, Okla.
Robert Kass, Chicago, Ill., to Michigan Area, S. Dak.
Russell Killion, Chicago Heights, Ill., to Universal, Pa.
Herbert Krieger, Sioux City, Iowa, to Huntington, W. Va.
James Krueger, Minneapolis, Minn., to Somerton, Pa.
Emil Krugler, Chicago, Ill., to Hobbs, N. Mex.
Lee Lennon, Port Huron, Mich., to Bucklin, Kans.
Gilbert Meseke, Shobonier, Ill., to Amarillo, Tex.
Vernon Mickow, Milwaukee, Wis., to Bandette, Minn.
Richard Poetter, Fond du Lac, Wis., to Japan
Alfred Rodewals, Ava, Ill., to Nevada-Lamar, Mo.
Victor Roth, Del Rey Beach, Calif., to Roseau-Warroad, Minn.
Stanley Rosenau, Faribault, Minn., to Melfort, Sask.
W. A. Rumsch, Sioux City, Iowa, to Edmonton, Alta.
Lyle Rusert, Lewiston, Minn., to Sioux Rapids, Iowa
Phillip Schlessmann, Plymouth, Wis., to Sanford Area, Fla.
Martin Schmidt, Cleveland, Ohio, to Orchard, Nebr.
Lee Strackbein, Correctionville, Iowa, to India
Louis Theiss, Wittenberg, Mo., to Leader, Saskatchewan
Paul Uhles, Joplin, Mo., to Hillsboro, Tex.
Edward Ulrich, Boring, Oreg., to West Sinton, Tex.
Robert Utecht, Forest Centre, Minn., to Alexandria-Emery, S. Dak.
Luther Vogel, Amherst, Nebr., to Hardin, Mont.
Robert Zitlau, Milwaukee, Wis., to San Diego, Calif.

River Forest Graduates and Assignments

Men

James Ackmann, Milwaukee, Wis., to Fort Wayne, Ind.
Louis Armbrecht, State Center, Iowa, to Rochester, Mich.
Ivan Augustin, St. Thomas, N. Dak., to Long Prairie, Minn.
Arthur Bathje, Chicago, Ill., to Lansing, Ill.
Franklin Brehmer, Dundee, Mich., to Rogers City, Mich.
Donald Brenner, Sebewaing, Mich., to Monitor, Bay City, Mich.
Robert Busch, Jefferson City, Mo., to Arlington, Va.
Carl Christian, Chicago, Ill., to New Albany, Ind.
Robert Creek, Janesville, Wis., to Norfolk, Nebr.
Conway Dahmer, Chicago, Ill., to Chicago, Ill.
Richard Day, Adrian, Mich., to Cleveland, Ohio
Wilbur Decker, St. Paul, Minn., to Fairmont, Minn.
William Doering, Kerrville, Tex., to Saginaw, Mich.
Aaron Dohrmann, Latimer, Iowa, to Staplehurst, Nebr. (Assignment pending)
Ralph Droege, Dillsboro, Ind., to Wilson, Tex.
Roy Eberle, Lake Peekskill, N. Y., to Kingston, N. Y.
Franklyn Engebrecht, Addison, Ill., to Bridgman, Mich.
Roger Fischer, Underhill, Wis., to Waterloo, Ill.
Wyman Fischer, Frankenmuth, Mich., to New Minden, Ill.
John Gehm, Toledo, Ohio, to Cleveland, Ohio
Arnold Geyer, Frankenmuth, Mich., to Northbrook, Ill.
Donald Greve, Homewood, Ill., to Watertown, Minn.
Edwin Grewe, Verndale, Minn., to New Orleans, La.
Robert Gross, Chicago, Ill., to Fort Wayne, Ind.
Carl Gruendler, Lanse, Pa., to Sharpsburg, Pa.
James Hake, St. Louis, Mo., to Detroit, Mich.
Walter Hauer, Chicago, Ill., to Pomona, Calif.
David Heidloff, North Lake, Ill., to Selma, Ala. (Assignment pending)
Elroy Heimsoth, Cole Camp, Mo., to Altenburg, Mo.
Glenn Herbold, Chicago, Ill., to Chicago, Ill.
Duane Hingst, Bridgman, Mich., to Nokomis, Ill.
Robert Hintz, Milwaukee, Wis., to Colby, Wis.
Emil Hoehne, Kirkwood, Mo., to Kirkwood, Mo.
Norman Hoerauf, Bay City, Mich., to Grand Rapids, Mich.
Donald Huebner, Portage, Wis., to Denver (Lakewood), Colo.
Herbert Israel, Warrenville, Ill., to Chicago, Ill.
Leland Janssen, Nokomis, Ill., to Hammond, Ind.
Donald Kell, Wausau, Wis., to Seymour, Ind., or St. Joseph, Mich.
Harold Kenow, Faribault, Minn., to Farmington, Mich.
George Kieffer, Dearborn, Mich., to Denver, Colo.
Walter Kittel, Baltimore, Md., to Providence, R. I.
Henry Kohn, New York, N. Y., to Bridgeport, Conn.
George Krach, Detroit, Mich., to Lincoln Park, Mich.
Wilbur Kromphardt, West Seneca, N. Y., to Pittsburgh, Pa.
Wilmer Kuske, Dodge Center, Minn., to Fairmont, Mich.
Leroy Laeder, Harbor Beach, Mich., to Monroe, Mich.
Reuben Leapaldt, Woodworth, N. Dak., to Alexandria, Va.
George Lehrke, Cecil, Wis., to Bonduel, Wis.
George Martinek, Chicago, Ill., to Whittier, Calif.
Raymond McLaughlin, Pontiac, Mich., to Paterson, N. J.
Orville Melcher, Garfield Heights, Ohio, to Garfield Heights, Ohio
Robert Meyer, St. Louis, Mo., to Chester, Ill.
Robert Moeller, Edwardsville, Ill., to Richmond, Calif.
James Moll, Chicago, Ill., to Alton, Ill.
John Novak, Chicago, Ill., to Wolsey, S. Dak.
Theodore Pieper, River Forest, Ill., to Chicago, Ill.
Ronald Pinnt, Avon, S. Dak., to Harlingen, Tex.
Carl Powley, Chester, Ill., to St. Joseph, Mich.
Glenn Prange, Valmeyer, Ill., to Waverly, Iowa
Paul Prokopy, Manchester, Conn., to Port Richmond, S. I., N. Y.
Don Reder, Chicago, Ill., to Glen Burnie, Md.
John Reimold, Louisville, Ky., to Perryville, Mo.
Ray Richert, Fisherville, Ont., Canada, to Arenzville, Ill.
Ronald Rodenbeck, Fort Wayne, Ind., to Joliet, Ill.
John Ruprecht, Valparaiso, Ind., to Hammond, Ind.
Miles Schildt, Van Dyke, Mich., to Evansville, Ind.
Karl Schmidt, East Detroit, Mich., to New Boston, Mich.
Arnold Scholz, Sheboygan, Wis., to Walburg, Tex.
Richard Schumacher, Milwaukee, Wis., to Sheboygan, Wis.
Jerome Schwab, Independence, Mo., to Independence, Mo.
George Shone, St. Louis, Mo., to Oberlin, Kans.
Charles Sims, Orlando, Fla., to New Orleans, La.
James Symons, Toronto, Ont., Canada, to Trenton, N. J.
Donald Taebel, Lombard, Ill., to Chicago, Ill.
Richard Ulmer, Chicago, Ill., to Aliceville, Kans.
Erich von Behren, Detroit, Mich., to River Forest, Ill.
Darrell Wallis, Cape Girardeau, Mo., to Chicago, Ill.
Larry Werner, St. Louis, Mo., to Olivette, Mo.
Harold Wolf, Palms, Mich., to Breckinridge, Okla.
George Zehnder, Lakewood, Ohio, to Houston, Tex.
Melvin Zilz, Detroit, Mich., to Chicago, Ill.

Women

Barbara Baldewein, Chicago, Ill., to Denver, Colo.
Grace Baumann, Marshall, Wis., to Cape Girardeau, Mo.
Laurel Behn, Milwaukee, Wis., to Cudahy, Wis.
Doris Brauer, Forest Park, Ill., to River Forest, Ill.
Betty Brown, Conover, N. C., to Knoxville, Tenn.
Barbara Dreyer, Baltimore, Md., to Silver Spring, Md.
Melba Dufelmeier, Concord, Ill., to Springfield, Ill.
Vera Fabry, Chicago, Ill., to Oviedo, Fla.
Ruth Fleischer, Pevely, Mo., to Houston, Tex.
Lois Freiburger, Billings, Mont., to La Porte, Ind.
Mildred Gall, Bristol, Pa., to New York, N. Y.
Margie Grossheider, Gordonville, Mo., to Perryville, Mo.
Dorothy Hardt, Chicago, Ill., to Seattle, Wash.
Louise Haug, Elizabeth, Ill., to Forest Park, Ill.
Jean Heidenrich, Chicago, Ill., to Chicago, Ill.
Leta Hennings, St. Louis, Mo., to Wauwatosa, Wis.
Elaine Kangas, Tyler, Tex., to Sheboygan, Wis.
Sara Kaste, Addison, Ill., to Valparaiso, Ind.
Ruth Klein, Provo, Utah, to Kingston, N. Y.
Mary Kluender, Melrose Park, Ill., to Racine, Wis.
Irene Kussmann, Amherst, Wis., to Granton, Wis.
Lucille Laeder, Harbor Beach, Mich., to Saginaw, Mich.
Viola Larkin, Tampa, Fla., to Orlando, Fla.
Carolyn Liebmann, Fort Wayne, Ind., to Fort Wayne, Ind.
Marilyn Loock, Peoria, Ill., to Chicago, Ill.
Johanna Meyer, Utica, Mich., to Kansas City, Mo.
Marlyn Miller, Palatine, Ill., to Albuquerque, N. Mex.
Lois Moede, Milwaukee, Wis., to Milwaukee, Wis.
Grace Mohlenhoff, New York, N. Y., to Penn Hills, Pittsburgh, Pa.
Diann Mueller, Rochester, N. Y., to Croydon, Pa.
Elaine Nicol, Fort Wayne, Ind., to Fort Wayne, Ind.
Arlene Peters, Chicago, Ill., to Addison, Ill.
Elaine Petrowsky, Wayne, Mich., to Wisconsin Synod (Assignment incomplete)
Marcella Pipkorn, Milwaukee, Wis., to Wauwatosa, Wis.
Loraine Rebstock, Centralia, Ill., to Centralia, Ill.
Rempfer, Jean, Bridgeton, N. J., to New Britain, Conn.
Rachel Rosenthal, West Allis, Wis., to Wichita Falls, Tex.
Paula Sachtleben, Berkeley City, Mo., to Belvidere, Ill.
Delores Scherer, Fort Wayne, Ind., to Salt Lake City, Utah
Beverly Schiefelbein, Janesville, Wis., to Elgin, Ill.
Nancy Schmidt, Brecksville, Ohio, to Pennsauken, N. J.
Anna Schroeder, Windsor, Ont., Canada, to Detroit, Mich.
Edna Schultz, Edmonton, Alta., Canada, to Detroit, Mich.
Lavina Schwab, Standish, Mich., to Lodi, Calif.
Evelyn Sell, Wyandotte, Mich., to Corpus Christi, Tex.
Caroline Semmerling, Chicago, Ill., to Provo Utah
Marian Stanko, Oviedo, Fla., to Oviedo, Fla.
Martha Stiefel, Bad Axe, Mich., to Fairmont, Minn. (Assignment pending)

Fern Suckow, Buffalo, N. Y., to Hamilton, Ohio
Arline Tischler, Cleveland, Ohio, to Cleveland, Ohio
Carolyn Trinklein, New York, N. Y., to Mineola, L. I., N. Y.
Lois Weingarten, Glenwood City, Wis., to West Bloomfield, Wis.
Barbara Westermeier, Columbus, Ind., to Fort Smith, Ark.
Natalie Wright, Santa Rosa, Calif., to South Gate, Calif.
Grace Wunsch, Milwaukee, Wis., to Plymouth, Wis.
Jean Zorn, St. Louis, Mo., to Detroit, Mich.

Seward Graduates and Assignments

Men

Carl Aufdemberge, Lincoln, Kans., to Houston, Tex.
Harlan Becker, Concordia, Mo., to Merrill, Wis.
Edmund Boehne, Brunswick, Mo., to Hobart, Ind.
Paul Brill, Long Prairie, Minn., to Denver, Colo.
Edward Brockmann, New Haven, Ind., to Fort Wayne, Ind.
Carl Carstens, Meadow Grove, Nebr., to Campbell Hill, Ill.
Elden Duensing, Bremen, Kans., to Twin Falls, Idaho
Floyd Duesing, Denver, Colo., to North Hollywood, Calif.
Marvin Ehly, Parmelee, S. Dak., to North Judson, Ind.
Carl Everts, Grafton, Nebr., to Flint, Mich.
David Fischer, Williamsburg, Iowa, to St. Louis, Mo.
Frederick Fischer, Colorado Springs, Colo., to Sylvan Grove, Kans.
Reuben Garber, Seward, Nebr., to Ellsworth, Kans.
Hollis Gordon, Omaha, Nebr., to Mission Board, St. Louis, Mo.
Vernon Hass, Miltona, Minn., to Hebron, Nebr.
William Heinicke, Seward, Nebr., to Philadelphia, Pa.
Vance Hinrichs, Beatrice, Nebr., to Fargo, N. Dak.
Melvin Hintz, Center, Nebr., to Fort Wayne, Ind.
Roland Hoeppner, Santa Ana, Calif., to Haven, Kans.
Donald Janssen, Barnesville, Minn., to Nashville, Kans.
Lawrence Keiser, Seward, Nebr., to Oklahoma City, Okla.
Paul Koehnke, North Tonawanda, N. Y., to Ebenezer (Seneca), N. Y.
Norman Koelling, Beemer, Nebr., to Spring, Tex.
Clarence Luke, Austin, Tex., to Thorndale, Tex.
Darrel Meinke, Lincoln, Nebr., to Platte Center, Nebr.
Donald Oetting, St. Charles, Mo., to Jennings, Mo.
Donald Pape, Concordia, Mo., to Los Angeles, Calif.
Herbert Peter, Sylvan Grove, Kans., to Richmond, Va.
Roland Pillack, Agua Dulce, Tex., to Kingsville, Tex.
Wilbert Romp, Detroit, Mich., to Detroit, Mich.
Elton Rudolph, Elk River, Minn., to Chicago Heights, Ill.
Don Sanne, Tilden, Nebr., to Grand Island, Nebr.
Duane Schlueter, Lexington, Mo., to Jefferson City, Mo.
Everett Watt, Denver, Colo., to Howard Lake, Minn.
Junior Fischer, Rockville, Mo., to Vincennes, Ind.
Robert Hopmann, York, Nebr., to Board for Higher Education, St. Louis, Mo.
Marlin Zobel, Arthur, Iowa, to Utica, Mich.

Women

Dorothy Buehner, Meadow Grove, Nebr., to South Euclid, Ohio
Doris Buuck, Woodburn, Ind., to Stockton, Calif.
Lucille Feyerherm, North Bend, Nebr., to Charlotte, N. C.
Elaine Gade, La Porte, Ind., to Winston-Salem, N. C.
Priscilla Getty, Brookings, Mont., to Muskogee, Okla.
Dorothy Groteluschen, Columbus, Nebr., to Port Huron, Mich.
Mildred Henke, Hanover, N. Dak., to Niagara Falls, N. Y.
Lillian Holtz, Beemer, Nebr., to Council Bluffs, Iowa
Henrietta Koester, Luverne, Iowa, to Waterloo, Iowa
Dorothy Krebs, Portland, Oreg., to San Diego, Calif.
Marilynn Kurth, El Paso, Ill., to Richmond, Va.
Dorothy Leppke, Montevideo, Minn., to Sacramento, Calif.
Doris Meyer, Algona, Iowa, to Corpus Christi, Tex.
Lois Miller, York, Pa., to York, Pa.
Bernice Pankow, Hankinson, N. Dak., to Sylvan Grove, Kans.
Lois Ruhlig, Dexter, Mich., to Duluth Lutheran School Association, Duluth, Minn.
Gertrude Steffen, Sioux Falls, S. Dak., to Santa Monica, Calif.
Wilma Thieme, Kimberly, Idaho, to San Antonio, Tex.
Mary Wiese, Brookings, S. Dak., to Evansville, Ind.

Nominations for the Office of President, Concordia College, Milwaukee, Wis.

The Rev. Charles A. Behnke, D. D., Rochester, N. Y., Immanuel, Milwaukee, Wis.
The Rev. C. W. Berner, M. A., Los Angeles, Calif., Immanuel, Milwaukee, Wis.
The Rev. Herbert Berner, Cincinnati, Ohio, Emmaus, Milwaukee, Wis.; Faith, Kent, Ohio; Immanuel, Milwaukee, Wis.; St. Mark's, Cleveland, Ohio
The Rev. E. R. Bertermann, Ph. D., St. Louis, Mo., Pilgrim, Wauwatosa, Wis.; St. John's, Racine, Wis.
The Rev. Kurt W. Biel, M. A., St. Louis, Mo., St. Luke's, St. Louis, Mo.
The Rev. H. J. A. Bouman, Sheboygan, Wis., Pilgrim, Wauwatosa, Wis.; Redeemer, Green Bay, Wis.; St. John's, Sullivan, Wis.; Walther Memorial, Milwaukee, Wis.
The Rev. H. G. Brueggemann, Milwaukee, Wis., Calvary, Charleston, S. C.
The Rev. Wm. Buege, Minneapolis, Minn., Ebenezer, Milwaukee, Wis.
The Rev. H. G. Cattau, Omaha, Nebr., St. Paul's, Birnamwood, Wis.
Prof. Thomas Coates, S. T. D., Portland, Oreg., Holy Cross, Portland, Oreg.
The Rev. A. O. Gebauer, B. D., Granite City, Ill., Zion, Bunker Hill, Ill.
Prof. J. H. Gienapp, B. D., M. A., Milwaukee, Wis., Capitol Drive, Milwaukee, Wis.; Immanuel, Milwaukee, Wis.; Messiah, Chicago, Ill.; St. John's, Racine, Wis.; Trinity, Milwaukee, Wis.
The Rev. R. W. Griese, Seward, Nebr., St. Paul's, Winslow, Nebr.
Prof. A. G. Huegli, Ph. D., River Forest, Ill., St. John's, Seward, Nebr.
The Rev. Richard A. Jesse, S. T. M., Milwaukee, Wis., Trinity, Guymon, Okla.
The Rev. Clarence W. Knippa, Tulsa, Okla., Grace, Oklahoma City, Okla.
The Rev. Justus Kretzmann, Florissant, Mo., Cross, Milwaukee, Wis.
The Rev. Gerold Martin, Bay City, Mich., Immanuel, Milwaukee, Wis.
Prof. Carl S. Meyer, B. D., M. A., Chicago, Ill., First Bethlehem, Chicago, Ill.
The Rev. E. J. Mundinger, M. A., Kansas City, Kans., Immanuel, Wichita, Kans.
The Rev. W. D. Oetting, Waterloo, Iowa, St. Paul's, Havana, Ill.; Trinity, Arenzville, Ill.
The Rev. Armin C. Oldsen, M. A., St. Louis, Mo., Layton Park, Milwaukee, Wis.
The Rev. Arthur H. Oswald, Milwaukee, Wis., Bethlehem, Milwaukee, Wis.
The Rev. Clarence Peters, Th. D., St. Louis, Mo., Hope, St. Louis, Mo.
Prof. O. C. Rupprecht, B. D., M. A., Milwaukee, Wis., Bethlehem, Fort Wayne, Ind.; Trinity, Lansing, Ill.
The Rev. Victor Selle, Milwaukee, Wis., St. Paul's, Wittenberg, Wis.
The Rev. M. L. Seltz, Boone, Iowa, Peace, Glidden, Iowa.
The Rev. W. W. Stuenkel, St. Joseph, Mich., Bethany, Milwaukee, Wis.; Trinity, Chicago, Ill.
The Rev. Raymond Surburg, A. M., Th. D., Ph. D., Brooklyn, N. Y., Pilgrim, Essexville, Mich.
The Rev. A. C. Waechter, S. T. M., Chicago, Ill., Immanuel, Freeport, Ill.
The Rev. Arnold T. Wangerin, Milwaukee, Wis., St. John's, Portage, Wis.
The Rev. Edward Wessling, Madison, Wis., Immanuel, Auroraville, Wis.
The Rev. Roland Wiederaenders, San Antonio, Tex., Emmaus, Milwaukee, Wis.; St. Stephen's, Milwaukee, Wis.; Trinity, Alice, Tex.
Prof. Walter Wolbrecht, Concordia, Mo., Cross, Milwaukee, Wis.; Good Shepherd, Maywood, Ill.; Mount Olive, Milwaukee, Wis.; Trinity, Clinton, Iowa
The Rev. A. H. Ziegler, Huntington, Ind., St. James, Marion, Ind.

Any correspondence with reference to these candidates should be addressed to the undersigned by June 30, 1953. — Rev. Felix Kretzschmar, Secretary, Board of Control, Concordia College, 3126 W. Kilbourn Ave., Milwaukee 8, Wis.

Changes of Address

Pastors:

Allwardt, Henry A., Box, 27, Arenzville, Ill.
Behnken, Lloyd, 5011 Emmett Ave., Omaha, Nebr.
Bernthal, Albert C., R. 1, Jackson, Mo.
Bliss, Elmer G., *c. r. m.*, 316 E. 260th St., Euclid 23, Ohio
Boye, Carl H., 2118 Harrison Ave., Lincoln, Nebr.
Braunschweiger, Fred, 1415 Fifth Ave., San Rafael, Calif.
Duessel, G. R., 1850 Union St., Schenectady 8, N. Y.
Falsken, George C., *em.*, R. 2, Riesel, Tex.
Gundermann, M., Chaplain, The Chaplain School, Fort Slocum, New Rochelle, N. Y.
Happel, E., 311 E. Main St., Dundee, Ill.
Hedemann, Lester E., 102 W. Adkins, Brady, Tex.
Heins, Norbert G. A., General Delivery, Myrtle Point, Oreg.
Hobratschk, B. A., 306 E. Grand, Hillsboro, Kans.
Hodde, Im. F., 4208 Garthwaite Ave., Los Angeles 8, Calif.
Hoffmann, G. W., Sr., Ferndale, Calif.
Janssen, Weert, 2312 74th Ave., N., Renton 2, Wash.
Keller, Karl W., 2811 N. E. Holman, Portland 11, Oreg.
Kennell, William G., 112 S. Barrancas, Warrington, Fla.
Kleinhans, Theo. J., Chaplain, A02251476, 30th Air Division, Willow Run, Mich.
Knoll, R., 140 Margaret Ave., Kitchener, Ont., Can.
Levihn, Herbert E., *c. r. m.*, 919 Eckart St., Fort Wayne 5, Ind.
Lilie, M. W., Lake View, Iowa
Meinzen, Luther W., Freistatt, Mo.
Melahn, Walter, *em.*, Lake George, Minn.
Naumann, O. E., 718 E. Eighth St., Houston 7, Tex.
Oetting, Arthur W., *em.*, 3230 14th St., Moline, Ill.
Radtke, Ralph R., Chaplain, 114 Berkshire Road, Waterloo, Iowa
Rittmann, Clarence, Lutheran Mission, Vallioor, Tinnevelly Dist., S. India
Ruhl, Lorne C., 301 W. Hile Road, Muskegon, Mich.
Russert, Luther E., Box 1356, St. Helens A, Oreg.
Schmidt, Warren H., *c. r. m.*, 27867 W. Oakland Rd., Bay Village, Ohio
Schmidtke, Werner, Ontarioville, Ill.
Schroeder, Delbert C., 220 S. Benton St., Kennewick, Wash.
Schroeder, Paul, 3620 Boyce, Fort Worth, Tex.
Schumacher, J. F., R. 1, Ottertail, Minn.
Schultz, Otto G., 830 Menominee, Pontiac, Mich.
Schulze, Paul, 405 99th Ave., N. E., Bellevue, Wash.
Steffen, L. W., 1014 Second Ave., E., Spencer, Iowa
Stein, Fred C., Chaplain, A0928571, Office of the Chaplain, 42d Air Division, Bergstrom AFB, Austin Tex.
Streufert, Paul W., 6206 Pasteur, New Orleans 22, La.
Wilenius, John, Box 543, Taipei, Taiwan, Formosa
Wilk, A. W., *em.*, R. F. D., Holyoke, Colo.
Witt, Elmer N., 875 N. Dearborn St., Chicago 10, Ill.
Wood, Harold A., Hamilton, Mont.
Young, Ralph H., 711 Kellogg, S. E., Grand Rapids 6, Mich.
Zimmermann, R. F., *em.*, 4820 N. Paulina St., Chicago 40, Ill.

Teachers:

Brase, W. G., 434 Walnut, Brighton, Colo.
Firnhaber, Don, 1044 S. 16th St., Lincoln, Nebr.
Jaeger, Herbert A., 4645 N. 103d St., Milwaukee 16, Wis.
Kieschnick, Melvin M., 204 Acacia, Tracy, Calif.
Peters, William A., 312 E. 136th Place, Chicago 27, Ill.